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"THY KINGDOM COME"

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Christ's Gift and Commission

John 20:21

Sermon Preached Before Mississippi Baptist State Convention, Meridian, Miss., November 12, 1935

By Frank Moody Purser, Th.D., Pastor First Baptist Church, Oxford, Miss.

"Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you." (John 20:21).

Do we seek for the real heart of great spiritual truth? To whom then shall we go?

Here is a salutation common among the people of the time of Jesus on earth in flesh, but now filled with more than common meaning by Him. For Christ not merely wishes peace for us, as the world gives, but He actually gives peace, as He alone can. (John 14:27) How trivial and unavailing are the efforts of the natural man to give peace to himself or to others, to reconcile himself to himself or to God. Christ gives peace, His peace.

But "the things of the Spirit of God—are spiritually judged (or examined, or discerned.) (I Corinthians 2:14) So, if we are to understand the meaning of His gift, we must be spiritual. A friend of mine, through the printed word, tells of listening to a great orchestra. He says the music was practically perfect, perhaps as nearly perfect as human beings can make anything. The leader of the orchestra was getting from the players almost all that could be produced of the lovely and harmonious in tone. My friends of the printed page says that there sat beside him a fidgety old fellow who became increasingly uncomfortable. He changed his position. Then he tried to read a program. Finally, as the orchestra brought to completion one of those softly delicate little pieces that just fades away,—so that the hearers whose ears are not acutely trained are only certain it is finished when they see the leader let fall the baton,—the old fidgety fellow grabbed his hat, stumbled across my friend's feet, as he sought escape from any more of that sort of thing, and said as he passed, "I'd a heap rather hear a steam calliope 'n them fellers." The laugh was not on the orchestra.

As I speak of Christ's gift and His commission, may you have ears to hear. I am presuming that most of the members of this congregation are Christians. If you are here without the Spirit of Christ, may He touch your heart and quicken you now.

The peace which Christ gives passes all understanding. We walk out on a road. Soon we come to a curve, and round it, and discover that the road leads on much further than we anticipated. Shall we continue or shall we return. Certain it is, the highway leads on. We want to remain masters. We will go on only so far as we please. Further going is not convenient, does not suit us and fit in with our plans; the road is too old,—or too new.—Or, we are afraid.

God carries us on. He shows us that the matter is large and serious. It goes beyond all our

little understanding. Christian peace starts where man's knowledge stops. Abram was to go unto the land that the Lord was to show, "and he went out, not knowing whither he went." (Hebrews 11:8) We are no longer our own guides. His mighty river of life carries us on out of our little interests and customs and needs into the large freedom of the Divine. We are carried beyond what we understand or comprehend. God completely impenetrates us and fills us.

In this is our peace. In His peace is our peace. Peace is where contradiction is no longer. But wherever we are alone without Him, contradiction continues. His peace is our peace when His righteousness sweeps away our unrighteousness; His purity cleanses the contradiction of our impurity and makes it pure; His truth stamps out our contradicting falsehood. His peace is our peace when His highness overwhelms our lowliness; when His reality burns and consumes our imitation; when His strength overpowers our weakness; and when His life gains the victory over our death.

He is our peace in our strivings with our fellow men. "For He is our peace, who made both one, and brake down the middle wall of partition." (Ephesians 2:14) His purpose is to unite the two sections of humanity in Himself, thus making peace. His design is, by means of His cross, to slay mutual enmity, bringing peace to those far away, and to those near at hand.

Peace is found where we rest securely, or where we go on securely, without fear or doubt. The gift of His peace brings us to this state of mind and heart. We can depend on God, for we rest on the one God. Here in His peace only one true word is heard, God's Word; one possible life given, God's life; one hope of escape from unrest, bitterness and perturbation,—that God will be with us, will lift us out of a horrible pit (a pit of tumult), out of the miry clay; that He will place our feet upon the rock—Himself—and establish our goings in His way, the Way.

He is our peace, not by works but by Grace. He—much more than the best of us; more than the highest lifting of our lives; He—whom we cannot match however deep we dig into the mines of our souls; He—who outdistances our longest reaches into emotions, logic, reasonings and thinkings; He—who chooses us, and lays hold on us, and appoints us, and who ever gives us the faith by which alone we ever accept His Grace, and Power and Reconciliation, and Life, and Peace. Swept about by conflicting thoughts, passions, and purposes, He is our unity before all and behind all our strivings. He chooses us; He apprehends us; He lifts our antagonisms which bring disintegration, up to the plain of His agonizings which issue into integration. In our tumult and disturbed fightings we have no peace, we can of ourselves get no peace. We are not gods. He is our God. He is our forgiveness. Our lives of enmities must cease; His life of Oneness begins in us. Let us marvel not that He tells us that we must be born again. A

new nature is being wrought, through which alone can come reconciliation, "so making peace." By His gift of redemption; of raising us from our old dead selves; of salvation from the sin of bitter strife; of newness of life; by His meditation He lifts us to the life of love, and sets before us His power and His purposes of peace.

Having been given this religious experience of peace, we now come to hear His Word concerning the purposes of peace. "As the Father sent me, even so send I you." His peace is a paradoxical peace, not static, but moving, like a river. "My Father worketh even until now, and I work." Jesus, who is our peace, and who gives us peace, would show us that His peace is not nothingness but life at work. "My Father works unceasingly, and so do I." (John 5:17) But the constant moving is in His channel, towards His sea of fullness of life. His peace is movement, but movement directed toward His goals, movement controlled by His laws of love and life. Some one of you messengers to this Convention no doubt has had something like this experience as you came to Meridian for these sessions. You were driving your car over gravel roads at a speed of about forty or fifty miles an hour. You had peace, of a sort. You were headed in the right direction, at least so these Meridian Baptists would say, and so say we all; you had control of the car; all was joy and peace. But suddenly you had what we call a "blow-out." The air from one of the rubber tubes and casings rushed out, literally blew out, and the wheel went flat on the ground. The car swerved from the road, turned in the opposite directions from Meridian, and, though you still had movement, (too much as a matter of fact)—you no longer had proper direction and control. So, you no longer had peace. His peace demands movement, but it demands movement always in the direction of His Father's will. "I do always the things that are pleasing to Him." (John 8:29) And it demands always the Father's control. "Not as I will, but as Thou wilt." (Matthew 26:39).

His peace is given to men called out for His service. "And Jehovah said unto him, (Gideon) Peace be unto thee." (Judges 6:23) "Then there touched me (Daniel) again one like the appearance of a man, and he strengthened me. And he said, O man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong. And when he spake unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.—Then said he—They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." (Daniel 10: 18, 19, 20a; 12:3) "Peace be to you! As the Father sent me, I also now send you." (John 20:21) "And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." (John 20:22, 23) To such men, once in his service, there can be no peace out of it. For these who have found peace in His service it is as Daniel Whitehead Hickey says in his little poem "To An Aviator": "You who have grown so intimate with stars

(Continued on page 7)

Sparks and Splinters

Pastor Fr. Tripp had Dr. J. A. Huff of New Orleans with him in a good meeting of two weeks in First Church, St. Joseph, Mo.

Bucknell University (Baptist in Pennsylvania) has the largest freshman class in its 89 years of history. Total enrollment 1,082.

It is said that the present king of England promised his mother that he would read the Bible every day, and that he has kept his promise.

The Baptist Standard says it has given \$10,000 worth of publicity to a certain evangelist, but does not recall that he has ever sent in the name of one subscriber. Many Baptist papers are victims.

Frank Gannett, head of 18 newspapers, says these papers turn down \$750,000 to \$1,000,000 of liquor advertising because he doesn't propose to promote the liquor traffic. A man or paper that advertises liquor is in the same class with barkeepers and liquor dealers.

Some honest man who is running a county paper could do the state a genuine service if he will tell the world what price liquor men are offering for the support of such papers in the campaigns which prohibitionists are now putting on. The drys ordinarily haven't the money to buy advertising space, and they would spurn to purchase editorial support.

A home missionary says this about a woman church member whom he knew: "She had just paid \$60 for her third sideboard. In answer to his appeal for missions she gave one dollar, and then joined heartily in singing, 'I Love Thy Kingdom, Lord.' Now," asked Dr. Puddefoot, "if I were to buy a \$60 overcoat for myself and a dollar coat for my wife, no amount of singing around the house, 'I love my Mary Jane' would convince my wife that I really love her." Don't think she was a sinner above all other Americans.

The papers last week brought to all of us the account of the death of Wm. A. (Billy) Sunday, at the age of 82 while in the home of a relative in Chicago. Thank God for the life of Billy Sunday. He was gloriously saved, and lived and served gloriously. He fought the good fight and fought it out to the end. Multitudes are and will be in heaven because of his preaching. He was just himself saved by grace, a unique man. He spoke the language of the common people, and they heard him gladly. He was a member of the Presbyterian Church, but was probably never ordained to the ministry. He may not have known much about books, but he knew the Book. And he knew the Lord, and loved and served Him.

Dr. F. M. Purser, who preaches the Convention sermon this week at Meridian, is a son of Dr. D. I. Purser, one of the best beloved ministers of Mississippi fifty years ago. Together with his brother, Dr. John W. Purser, the father was a great evangelist of the Convention Board. Later he was pastor in Alabama, where Dr. F. M. Purser was born, also his brother D. I. Purser, Jr., once pastor at Tupelo. Dr. Frank Moody Purser, was educated at the University of Alabama and the Seminary at Louisville. He was for a short while missionary in Brazil, and has always been deeply interested in missions. He was pastor at Hazlehurst before going to Oxford where he has been the beloved pastor for twelve years. His wife is a daughter of the late Dr. P. H. Wright of Oxford. He is a noble soul, a true pastor and effective preacher.

FLASH: GOOD OLD JEFFERSON DAVIS County Association took up a nice hat collection for us at their meeting the other day. Thanks brethren. We hope that next year every association will do likewise.—W. E. Farr, Supt., Mississippi Baptist Home.

It is said that M. J. White of Union City, Tenn., has been called to the pastorate of First Church, Richmond, Va.

First Church, Ada, Okla., has 400 tithers who have made the offerings three times what it was before they signed up to tithe. Doesn't your church need it?

Dr. J. J. Hurt, President of Union University, Jackson, Tenn., invaded Mississippi last week, speaking to the public school teachers of Prentiss County.

Brother J. A. Farmer, Sunday school superintendent at Amory, says Dr. Newman of Grenada College preached at the Baptist Church a good inspirational gospel message while the Methodist Conference was in session in Amory.

The amount of liquor imported into the United States this year is ten per cent over the same period last year. The amount of domestic liquor withdrawn from the warehouses and put on sale has increased one-third. And that's the way temperance is promoted by repeal!

Dr. Jacob Gould Schurman, educator, diplomat and president of Cornell University, 1892-1920, once said in speaking of the Bible: "No man can be wholly uneducated who really knows the Bible, nor can anyone be considered a truly educated man who is ignorant of it."—Ex.

Missouri Baptists met at Joplin, one hundred and first session, Oct. 22-24. There were about 1,300 messengers present. W. C. Goodson was moderator, Dr. W. E. Denham, assistant moderator. Dr. Fr. Tripp preached the annual sermon. There are twenty members of the Executive Board for next year, half of them new.

In Nassau County, N. Y., official figures show nearly 300 per cent increase in car accidents due to drunken driving. Arrests for drunken driving have increased in Los Angeles (God save the name) 479 per cent, Philadelphia 300 per cent, Cincinnati 380 per cent, and in New Orleans 122 per cent.

Blue Mountain, Miss.—Dr. Robert G. Lee, pastor of the Bellevue Baptist Church, Memphis, Tenn., whose daughter is a sophomore at Blue Mountain College, will conduct the annual revival at Lowrey Memorial Baptist Church here from December 1 to December 11. Brother Gayle Holcomb, assistant pastor of the Central Baptist Church, Hot Springs, Ark., will have charge of the music. Dr. J. S. Riser, pastor of the Lowrey Memorial Church, asks prayers for the meeting.

The Sunday School Board authorizes the Sunday School Department to offer pastors in Mississippi who are interested in the new Training Course for Sunday school workers, and who wish to guide their people in studying the course, a choice of one book in the list of books as published. Pastors desiring such free copy will write the Sunday School Department indicating the particular book they desire. This offer is special and temporary and will hold good only until the 31st of December.—J. E. Byrd.

The Executive Committee of the Southern Baptist Convention reports receipts for all south-wide objects from all the states for October were \$94,222.66. Of this \$53,039.15 was for the Cooperative Program, \$25,690.57 for designated objects within the program, and \$14,492.94 through the Hundred Thousand Club for debts on south-wide institutions. Mississippi gave a total in October for south-wide objects of \$3,784.69. Of this \$2,555.23 went undistributed to the program, \$111.84 to designated objects and \$1,117.62 through the Hundred Thousand Club. For the ten months of this year (Jan. 1 to Oct. 31) the total contribution from all the states for south-wide objects was \$1,115,854.92, a little less than half of which was undesignated.

FLASH: DAVID WOO OF MIDNIGHT SENT us a check for \$11.85 for our children. May the Lord put it into the hearts of many more of our Chinese friends to do likewise. The reason we mention this because it is so unusual and shows the missionary spirit.—W. E. Farr, Supt., Mississippi Baptist Home.

H. C. Murphy has resigned the care of Long Beach Church.

James W. Askew recently went from Lowndes County, Miss., to Christine, Texas, and his work starts off well.

There have been five hundred earth shocks in Montana in nineteen days. The rest of the world is due for a shaking up.

On Feb. 2, Moody Bible Institute in Chicago will celebrate the hundredth birthday of D. L. Moody and the jubilee of the Institute. A week will be given to the celebration.

Jackson's chief of police served notice to all operators of slot machines that all the machines must be out by Monday of this week. A much needed order. Let the good work go on.

First Church, Dallas, has a church plant said to be worth a million and a quarter dollars, on which is a debt of \$360,000. The church is inaugurating a campaign to pay off this debt by 1938 when they celebrate the fortieth anniversary of the pastorate of Dr. Geo. W. Truett.

Brother J. L. Lupo of Copiah County has been reading the Record for many years. He is nearly 84 years old, was born in Claiborne County. On account of ill health he has been unable to attend church for several years, but finds joy in reading the Record and thinks it gets better every week.

A Catholic Cardinal in Milan praised the Italians for their military achievements in Ethiopia, because they open the doors for the Catholic faith. Murder is blessed if it advances Romanism. Meanwhile the Pope is making no protest against the slaughter of helpless Africans with all the modern weapons of murder devised by Italian "civilization."

Hope you are reading Prof. Reynold's articles in the Record on Church Music. They are greatly needed. What we sing is so often a matter of chance or caprice. We select the hymns at random and sing them thoughtlessly. In many congregations the singing is about all that is left of worship and we are in danger of losing out here. "Sing unto the Lord" is a command, and we need to give thought as to how we do it.

An exchange says: ". . . An esteemed subscriber reports humiliation at the fact that a Baptist minister had asked a discount on his bill on the grounds that he was a minister. We feel the same humiliation. Baptist preachers should first be men, independent men, and if they do not get a living out of the ministry, they ought to have some craft, like Paul, from which they could increase their income. There are several things a preacher can do. He can teach; he can work a garden; he can farm; he can raise poultry; and do any honorable labor as necessity may arise, and yet be esteemed as a minister if he proves himself faithful to his call."

The Commercial Appeal comments on the drinking driver: "The fellow who is really drunk is, probably, rarely a menace in traffic, but it is a different story with the chap who has taken enough liquor to upset his sense of distance and timing and is still able to go through the motions of driving. It is a peculiar and rather appalling fact, too, that two or three drinks tend to make a good many otherwise human beings feel they are the best drivers in the world. Consequently, with a few drinks under the belt, they speed wildly, take chances, and show off and cut up generally. It is practically impossible to tell when a driver has had just enough to destroy his normal co-ordinations and make a dangerous fool of him."

FLASH: AT LAST ALL OF THE RAILroads in Mississippi have granted us free transportation for our Thanksgiving offerings. Take due notice and govern yourself accordingly. Look to the east. We are planning all schedules for the running of cars and will have some of the ministers and missionary societies advised thereof.—W. E. Farr, Supt., Mississippi Baptist Home.

Thursday, November 14, 1935

THE BAPTIST RECORD

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PASTORS—URGENT

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The date for the Every Member Canvass, Lottie Moon Christmas Offering, and the One Hundred Thousand Club Campaign is drawing near. Our success in all these depends largely upon the prayerful preparation of our people beforehand.

All agree that the Cooperative Program calls for and should have more funds at its disposal for distribution to the worthy objects it fosters.

All our denominational agencies—city district, state, home and foreign—must reopen long closed doors, and enter new fields of service, if we are to carry on as worthy stewards of the Gospel of Christ. All our agencies and institutions are dreadfully handicapped in their work for lack of funds which our people, if properly enlisted, would readily provide.

We feel profoundly the need of a revival in all our churches at home and abroad. The great revival in North China, in spite of some excesses, has brought immeasurable spiritual blessings to all our churches. There has been a revival of prayer, preaching, Bible study, consciousness of sin, evangelism, and stewardship. For years we have prayed with the Chinese Christians: "Lord send a revival, and let it begin in me," and with the prophet: "O Lord revive Thy work." We can have a wide-spread revival here at home, but we, too, must pray and pay the price. Can we? Shall we? We can and will, I believe.

Another major problem of our churches is the enlistment of our members. Regarding the unenlisted members our duty and obligation is inescapable.

Regarding the situation on all our mission fields, we can truthfully exclaim: "The opportunity of the ages; occupation urgent!"

The Church School of Missions, in which all the organizations of the church unite in the study of world-wide missions for one week, is the best method of enlisting the whole church in all kingdom enterprises. Any pastor who has had a School of Missions in his church will gladly bear witness to the correctness of my statement. Our beloved Dr. J. T. Henderson gives us thrilling illustrations of how the whole life of thousands of churches has been transformed by these schools which he has conducted all over the South. Great revivals have begun in many of these schools, lifting the whole church membership to higher ground.

We, therefore, in view of our present day needs, urgently appeal to our brother pastors, everywhere, to hold such a school for the whole church, preceding the Every Member Canvass, the Lottie Moon Christmas Offering, and the One Hundred Thousand Club campaign. One such school will promote right attitudes towards this worthy program of our churches. For the successful completion of these worthy efforts on the part of the churches, adequate preparation is indispensable.

Just last week, the Maryland State Convention voted unanimously to make Church Schools of Missions a state-wide movement. The Baltimore Pastors' Conference has already planned to put on such a school in every church in the association, preceding the Every Member Canvass. The Pastors' Conference of Lynchburg, Va., is holding, during this week, a great city-wide School of Missions. The Pastors' Conference in Richmond plan to have a School of Missions in every church in the Dover Association. Please send immediately to the Home or Foreign Mission Board for all needed literature. They have a little booklet: "Church Schools of Missions," which will make it possible for any pastor to set up his school, and carry on to the satisfaction of his people and to the glory of God.

In case no missionary of the State, Home, or Foreign Board is available for the inspirational address between class periods, may I suggest that you call in a brother pastor with a "hot

heart," as the Chinese would say. And do not fail to take subscriptions for Home and Foreign Fields!

Pray daily that we may be able to return to China next summer.

Yours sincerely,
John W. Lowe.
—BR—

THE CHURCH TEACHING THE WORD OF GOD IN THE SUNDAY SCHOOL

Madison Flowers

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No greater task was ever given to any people than that of teaching the Word of God. Many things in life depend on a knowledge of the Word: namely, salvation, knowledge of God, Christ, the Holy Spirit, how to treat our fellowmen, how to live worthily of God, where we came from and where we are going, and many other things.

I do not think a better program could be adopted by any organization of people than that of Ezra, in Ez. 7:10. "For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and judgments." Three things are in this passage:

1. Know the Word of God yourself.
2. Live it.
3. Teach it to others.

The Word of God is the center of that program. It should be the center of the program of every church. This is not making more of the Word than of Christ because it is through the Word that we know Christ. Our Lord's command is to teach the word.

We consider:

I. The Church Searching the Scriptures.

This was Ezra's plan. It—

1. Emphasizes the authority of the Scriptures. It is final. Joshua 1:9, "Have not I commanded thee?" Isaiah 1:20, "For the mouth of the Lord hath spoken it."

2. Emphasis placed upon it (1) by Moses. Deut. 5:32, "Ye shall observe to do as Jehovah your God has commanded you: ye shall not turn aside to the right hand or to the left."

(2) By Job in 23:12, "I have treasured up the words of his mouth more than my necessary food."

(3) By the Psalmist, in Psa. 119:97, 103, 131.

(4) By the Prophets. "Jehovah hath spoken," or "The Word of the Lord came." Many such expressions.

(5) By Apostles. Paul said, "Preach the Word." 2 Tim. 4:2.

(6) By Christ. Importance of the word was emphasized by the Lord in his temptation.

3. Storing up the Word. Know—

(1) Where it came from. 2 Tim. 3:16.

(2) The books of the Bible.

(3) History. It took place on earth.

(4) Biography.

(5) Doctrines.

4. If we know we must come to it—

(1) With a teachable mind. Open, not already made up and closed.

(2) Unbiased by what others have said. Let the Word speak.

(3) Active. Really think on these things. Meditate on them.

II. Doing the Word. Abiding in. Observing. Living Worthily.

As the church lives the word she is still teaching it. Teaching by demonstration. We need much more of this invaluable kind of teaching. This is where the power lies. Paul taught that we should adorn the doctrine of God, our Saviour in all things. Titus 2:10.

He also said, Phil. 1:27: "Only let your manner of life be worthy of the gospel of Christ."

1 Peter 2:12, teaches us to lead men to glorify God by our good works. In 1 Peter 2:15, "For so is the will of God, that by well doing ye should put to silence the ignorance of foolish men."

Our Lord, in Mat. 5:16, teaches us to let our light shine. Practicing the Word gives a teacher greater power.

III. Teaching Others.

This most assuredly is the business of every church. Ezra determined that those around him should not go ignorant of the Word. Every church should be an abundant sower of the Word of God.

The exhortation Moses gave to the parents is very applicable to the church today. "Teach it diligently to your children." Write it on doorposts, gate-posts, on tablets of heart, talk about it when thou liest down, and risest up. Deut. 6:4-9. Many things to urge the children not to forget. There are at least two reasons for teaching the Word.

1. Winning the Lost to Christ.

Church should be a diligent sower of the seed of the Word in the hearts of the lost. Urge them to accept. It is able to make wise unto salvation. It brings conviction. It is the instrument of the Holy Spirit to beget anew the soul that is lost. I Pet. 1:23. This is the plan of the commission. Go make disciples. More religious teachers in the Sunday school than anywhere else. When the Lord gave gifts to men He gave some to be teachers. Eph. 4:11. Sunday school army is an answer to Christ's call to go teach.

2. Teaching the Saved.

Their growth depends on it. The Master expects men to grow. "When by reason of time ye ought to be teachers." Heb. 5:12. Not to be taught causes them to remain babies. A babe is a helpless creature. An untaught Christian is helpless before an informed heretic. The babe in Christ is a prey to all kinds of isms. Ignorance of the Word of God is the occasion of many divisions in churches.

This untaught, untrained baby is of no use in the army. It is really a burden. When you ought to be fighting the enemy you are engaged in fixing the bottle for the baby. Or looking for his pacifier.

Purpose of the teachers is for the perfecting of the saints unto the work of ministering. Eph. 4:12.

The Sunday school is to stress the importance of the word.

(1) My people are destroyed for lack of knowledge.

(2) Do err not knowing the Scriptures. Tossed to and fro and carried about with every wind of doctrine. Eph. 4:14.

(3) Importance is stressed again in Prov. 2:1-12—

"My Son, if thou wilt receive my words,

Lay up my commandments with thee;

So as to incline thine ear unto wisdom,

And apply thy heart to understanding;

Yea, if thou cry after discernment,

And lift up thy voice for understanding;

If thou seek for her as silver,

And search for her as for hid treasure:

THEN

a. "Shalt thou understand the fear of Jehovah."

b. "And find the knowledge of God."

c. "Then shalt thou understand righteousness and justice, and equity, yea, every good path."

d. "Then wisdom shall enter into thy heart."

e. "Discretion shall watch over thee."

f. "Understanding shall keep thee."

(4) Importance is stressed in 2 Tim. 3:16f.

It is profitable for, teaching, for reproof, for correction, for instruction which is in righteousness.

It furnishes completely unto every good work.

(5) It furnishes us with the highest ideals of life.

(6) It instructs us as to the greatest power of success. Joshua 1:7f.

(7) It tells us how to have power with God. Jno. 15:7.

(8) Instructs us as to personal purity. I Peter 1:22; Psa. 119:9.

(9) It brings understanding and hatred of evil. Psa. 119:104, 128.

(10) It brings light. Psa. 119:105.

Editorials

DIGGING IN

—o—

This thing of "trench warfare" is comparatively new in military circles, but it has been known in ecclesiastical fields a long time. It was very common in what is now called "the world war." Whenever an army had attained a certain objective, or had gone as far as they dared or as their strength and resources allowed, they proceeded to "dig in." They dug trenches, "pill boxes," and all sorts of underground resting places, built about them with concrete or steel or any material available. And here they stayed until they were pushed out.

The greatest example of this in history is probably the "Hindenberg Line," greatly lauded or flaunted as a military achievement. But it was the beginning of the end for Germany. Whenever the line doesn't go forward it is "done for." It is only a question of time when they will lose even this point of vantage.

But we are thinking of the churches, and all our Christian host in the march of the kingdom of God. They have had a way of digging in after good success has marked their advance, and they stop. Whenever this happens religion is doomed and the world will go to the devil. Or the devil will take the world. All the history of the Christian religion will attest the truth of this.

The great old historic churches and magnificent cathedrals of Europe are supposed to be the evidence of the mighty progress of the Christian religion. As a matter of fact they are generally samples of petrified religion. The ice age of religion descended upon the marching millions of Christians and these great "works of art" are the frozen symbols of a dead church.

But why go all the way to Europe to hunt for examples? Are there not enough and to spare in the circle of your own travels. How many churches, congregations of believers and worshippers have dug in when they got a church built? The life of the church seems to have been exhausted in the effort to erect a monument to pride. It is not necessary for a church to die because it has built a house, but many of them do. They sing their "nunc demittis," or in plain English, "Now, Lord, lettest thou servant die in peace." Many Baptist congregations quit because they have built a church.

But there are other ways of digging in. One of them is to adopt all the standards of excellence, fulfill all organizational requirements, perfect all the machinery of a modern ecclesiastical unit, and then sit down to see how it works. All the spiritual life of a congregation can be crystalized into a modern model church organization. They dig in and quit. They become respectable, allow no disturbing element to mar the beauty and order of the services. The cry of a new born soul would disturb the whole layout. The voice of a prophet denouncing sin and calling for a great evangelistic or missionary campaign—taboo!

—BR—

By invitation, Missionary J. G. Chastain goes this week to Arkansas to preach in Spanish to some Mexican cotton pickers. He is under promise also to spend a week in Hughes, Ark., teaching a mission study class, and will use his book, "Thirty Years in Mexico."

It is said that in Germany under the Hitler regime, wages have gone down 43 per cent and prices of necessities up 30 per cent; the standard of living among the people reduced by half. In Italy the living standard of workers is lower than in any other place in Europe. Dictators are not benefactors.

THE RESURRECTION OF JESUS

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To be sure this is not the time of the year when this subject is usually discussed. That's an Easter topic. Now we confide to you, gentle reader, that when we come across a discussion of this subject at Easter time, we are apt to skip it. Why? Not because of any prejudice against Easter, but because we know it is an article "made to order." Made to order clothes may be all right, but not made to order sermons, or editorials or articles by contributors. To fast because the time of fasting is here, or to discuss the resurrection because spring-time has arrived is not according to my notion, or my idea of New Testament policy.

No, we are writing about the Resurrection because more and more it has been pressing on our heart and mind. Several things need to be said, not all of which can be said in an article sufficiently brief to insure, gentle reader, that you would read it. There are two reasons why we are writing about it now. One of these is because it is the only ground of hope for the hereafter for any one of us personally. And because it is the one thing above all others on which Jesus based his claim to a divine commission from God, and the truth of all that he taught.

To take them in the order here mentioned, there is no sure ground of hope for any mortal man, any hope or assurance for the existence of another world than this, any other life than this, apart from the resurrection of Jesus Christ from the dead. Every normal and serious minded man and woman at sometime faces the question, "If a man die shall he live again?" We face it when we are constantly brought face to face with the certainty of death and the uncertainty of life by the passing of friends and loved ones. This is a constantly recurring experience and no person of sound mind can or will wish to evade it. We must meet death; what is there beyond death? Is this life all? May we know certainty about the future life? How may we know?

There is only one way to answer this question: and that is by answering the question; did Jesus rise from the dead?

It is well to recall all the natural hopes one has for a continued existence. It is well to speak of the immortality of truth and spirit. It is good to think that hope for immortality has existed among all peoples, high and low, that philosophers and unsophisticated people alike have clung to the hope. But none of these things are proof of a life hereafter. And while the majority have clung to the hope, there has always been a minority of Saducees who say there is no such thing as resurrection, nor angel, nor spirit.

There is no concern in this life comparable to the question as to the existence of a life hereafter. Time is nothing as compared with eternity. The span of a few years is but a speck on the expanse of infinity. Our most vital concern is as to the continuance of being beyond the portal of death. Now there is nothing in nature or reason that can assure us of the certainty of a hereafter. There may be things that suggest it, but nothing to demonstrate it. It is all well and good to talk about the resurgence of spring, the indestructibility of matter, the expanding wavelet that goes on and on till it reaches the farthest shore and all that. These things may awaken hope, but they can give no positive assurance. Nature can give no satisfying answer to our questions and our longings.

It can also be said that the Old Testament teaching on this subject does not meet all our needs. There is nothing in the Old Testament which forbids or hinders faith in immortality, but there is nothing there that gives absolute assurance and rest. Longing and hope are justified. The Old Testament saints may be said to have believed in immortality, but they had no demonstration of it. There is but one demon-

stration of it, and that is the resurrection of Jesus Christ.

There were other people raised from the dead, some of them under the ministry of Old Testament prophets, and some under the personal ministry of Jesus. But these did not continue to live; they went again to the grave. But Jesus is alive forevermore. Death hath no more dominion over him. He has the keys of death and hades. This is all the proof we have of immortality and it is proof in plenty.

It is not surprising that people in Corinth said that there is no such thing as resurrection from the dead. It was contrary to all they had ever seen or known. It is not strange that they asked, How are the dead raised up? It is not strange that the wiseacres of Athens listened to Paul until he spoke of the resurrection, and that then some of them laughed. The life beyond is one that cannot be known with any certainty, except by the resurrection of Jesus from the dead. All experience and observation are against it. And it is still true that if Christ be not raised, our faith is vain, our preaching vain, those who have fallen asleep in Christ have perished. The one vital fact in the whole Christian system is the resurrection of Jesus Christ. Peter says, "We are begotten again unto a living hope by the resurrection of Jesus Christ." It is no wonder that the apostles were commissioned to be witnesses of His resurrection. His resurrection is the morning star which heralds the coming of the day of God. The last Adam is a life giving spirit.

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Other states besides Mississippi having their conventions this week are Georgia, Kentucky, Louisiana, North Carolina, Tennessee and Texas.

The superintendent of the Florida Baptist Orphans Home purposes to send to college every one of the boys and girls in the home who finishes high school.

Dr. J. E. Dillard preached and Carlyle Brooks sang in a meeting in First Church, Jacksonville, Ala., in which there were 37 added to the church and others expected. The community and the college students were greatly helped. Brother Brooks' address is General Delivery, Montgomery, Ala.

We are told that in the United States we have one lawyer to every 764 persons in our population; in England there is one to each 2,111; in France one to each 4,585; in Germany there is one to each 4,134; in Sweden one to each 16,450 of the population. In this country there is one physician to every 852 persons varying from one to every 621 in New York State, to one to every 1,431 persons in South Carolina. Sweden has one doctor per 2,890 persons; France one per 1,600 and England one per 1,490.

A short time ago Mr. Wiley Smith, manager of the Kansas City Branch of the American Baptist Publication Society sent to the editor a copy of "Some Preachers Do" a new book full of humor, written by Mrs. Bays, a preacher's wife. It is evidently one of the most readable books that has come our way for a good while. This is proven by the fact that our daughter got hold of it and we could hardly get it away from her. Then it fell into the hands of the editor's wife and the laughing continued, and reading aloud was resorted to as a compromise, and we enjoyed it together. The author of the book says that her husband tried by bribery and threats to keep her from publishing it, but she had her way. At one of the state conventions the book was sold out and other copies hastily ordered. But don't think it is merely funny. It is all of that, but it portrays ministerial life so that we preachers ought to be able to correct our mistakes and avoid others. This lady knows what she is talking about, and she tells a good deal that others haven't dared to tell. Send \$1.00 to the American Baptist Publication Society, Kansas City, Mo., and get a copy. You'll never regret it.

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ARMISTICE, 1935

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With crash and boom of shot and shell,
With ghastly growls of hounds of hell,
With ruthless war upon his prey,
We plead, O, Lord, for peace today.

May Mussolini shield his sword.
May Ethiopia halt her horde.
And may the League of Nations find
The path to peace for all mankind.

Tear off the mask from Murder's face.
Let Reason rule the human race.
And teach men that their greatest good
Comes from their common brotherhood.

Give glamour to the pomp of peace,
Till war's proud pageantry shall cease.
Let every nation learn the truth
That life, not death, deserves its youth.

Let drum and trumpet sound no more.
Let battle flags on every shore
Be furled forever, Lord, we plead.
Teach men to march where love shall lead.

Teach men to scrap their tools of war
Along with Woden, Mars and Thor.
Lord, speed the day when swords shall rust
And men and nations shall be just.
Must some vain Caesar vaunt and vex?
Some puny Charlemagne perplex?
Must ancient people, proud and free,
Obey some despot's bold decree?

Shall those who wear the name of Christ,
Like heathen harpies, be enticed
To foul with their unhallowed feet
A race's offspring or retreat?

With prayers for peace from high and low,
God give us wisdom to forego
Each petty pride, each horrid hate.
God make us good and true and great.

Lord, let the Spirit of Thy Son,
The Prince of Peace, the Holy One,
Teach every nation, tribe and clan
The blessed Brotherhood of Man.

—David E. Guyton,
Blue Mountain, Miss.

BR

Some may have questioned why the Record asked for copies of the letters written to President Roosevelt by the preachers at the former's request. We did so because the President made public his letters to the preachers, and the replies ought to have the same publicity. And also because we knew the President would never read the letters written to him, and somebody ought to read them. They are an interesting cross section of preachers' opinions.

The news gets better and more of it along the prohibition column in Mississippi. As reported in the Record last week Rankin County voted dry. This week four more counties voted dry. These are Wayne, Union, Scott and Franklin. This makes nineteen in the dry column already and elections coming in four others soon, namely Green, Alcorn, Newton and Tallahatchie, with the probability of at least three out of the four going dry. Will the Mississippi legislature please sit up and take notice.

Brother E. S. Flynt, clerk of Tri-County Baptist Association, down on the coast, sends the statistical table. This shows W. S. Allen as moderator, G. C. Hodge vice-moderator. There are twelve churches reporting 2,953 members. Total contributions were \$18,488.55. There were 108 baptisms, of which 35 were at First Church, Gulfport, 29 at Grace Memorial, 21 at First Church, Biloxi, and 18 at Long Beach. Three churches reported no baptisms. Nine churches gave to the Cooperative Program \$968.40. Other mission gifts were \$1,487.61.

Rev. Wayne Alliston offered his resignation as pastor at Star. The church is talking about giving him a leave of absence.

Baptist churches in Shreveport plan a simultaneous evangelistic campaign for April 26-May 10.

We regret to hear that Rev. W. A. Jordan has developed pneumonia in a Vicksburg hospital after an automobile accident.

Plans for Home Coming Day at Mississippi College were announced in a recent issue of the Record. It will be held on Thanksgiving Day and great preparations are being made to welcome and entertain the visitors.

Some of last Sunday's daily papers publish the results of a poll of some people in the United States as to whether conditions have gotten better or worse since the repeal of the prohibition amendment. This poll is said to have been conducted by the "American Institute of Public Opinion." We do not know who constituted this institute nor on what basis their information is secured. The results are interpreted according to the predilections or prejudices of each individual. Here for example is a paper that makes money out of liquor advertising which says the poll shows things have improved. This on the basis of the returns which show that 36 per cent of the people who replied said they had. That's a new way of counting majorities. There were 33 per cent who said things are worse, and 31 per cent say there is no difference. Certainly this "Institute" did not ask our opinion and we have not heard of any other preacher who was asked for his opinion. Did they pick their folks to interview. That it is practically certain the votes were not unbiased is shown by the fact that 47 per cent of the Democrats who voted said things had improved while 24 per cent of the Republicans said there had been an improvement. Here you have it. The prohibition amendment was repealed under a Democratic administration, and the bias is evident. From expressions of our opinion given heretofore, our readers will not be surprised when we say that we have no confidence in the honesty of any man's opinion who is interested in the liquor business, and this voting will have to take cognizance of that fact.

THE CHRISTIAN AND HIS BIBLE

H. T. Sullivan
Pastor, Long Leaf, La.

Psalm 119:11

"Thy word have I hid in my heart that I might not sin against thee."

The Bible, "believe it or not," has come to be in some respects a fast-disappearing book. It has gone from the altar of family devotion in the homes of our nation. In many homes the Book of all books is seldom read, is little believed, and is scarcely ever put into practice. Not only from the homes, but from the churches of our country, the Bible has, in a large measure, disappeared. Unless the Holy Scriptures are kept as the final and all-sufficient authority for our organic church life, the institution of Christ will cease to be all that He intended for it to be. The Bible has also gone from the hearts of our people. Its sacred pages are not perused, its beatitudes are not believed and its precepts are not practiced. We do not see the fruit that should be born in the lives of our people as a result of the teaching of the Word. We feel safe in saying, then, that the Bible is indeed coming to be a fast disappearing book.

The Bible is the greatest book in the world. Sir Walter Scott on his death bed asked for the Book. He, having written more than half a hundred volumes, was asked which one of his books he wished to have in this darkest of all hours. Then the great English novelist said, "Bring me the Book; there is but one book." The Bible has withstood the attacks of the atheists, has faced the foolish cries of higher criticism, has advanced against the enmity of unlearned evolutionists, and still puts to silence and to shame the insincere inquiry of infidels. It is our firm belief and conviction that the Bible will always remain as the infallible, all-sufficient, undefeated Word of God.

This great Book should be placed and kept in a great book case. No better place can be found than the human heart. The writer said, "Thy word have I hid in my heart." One may have a mental knowledge of the Scripture without knowing the interpretation. Too, there may be an intellectual knowledge of the Bible without faith in its teaching. We may also know the Word and never put it into actual practice. But when we have this Book of all books in its rightful place, properly understood, fully believed and consistently practiced, it becomes, indeed, "a lamp unto our feet and a light unto our pathway."

Great books should not be kept for no purpose. They should, and will if properly read, enrich our lives. The Bible can be used for one of the world's greatest purposes. The Psalmist said, "That I might not sin against thee." The Word of God in no place gives license to sin. On the other hand, it everywhere condemns and speaks its warning against sin. This "perfect treasure of heavenly instruction" is given to warn men in regard to the ravages and the penalty of this awful malady of the heart. In closing let us remember the words of the Psalm, "Thy word have I hid in my heart that I might not sin against thee."

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Oregon Methodists have asked the Post Office Department to issue a stamp commemorating the four hundredth anniversary of the printed English Bible. Not probable while "Big Jim" is running that department.

Dr. George P. White, Hazlehurst, Miss., has recently conducted a revival meeting in the First Baptist Church of Picayune, Miss. The song services were ably led by R. K. Corder, pastor of the church. Each service proved to be a blessing to those who heard God's Word as it was preached. The tangible results of the meeting are twenty-nine additions. The spiritual growth and power which came to the people of the town and community cannot be measured. We thank God for such preachers as Dr. White, and for blessing His cause here as He has done. Louise Leavell, Ed. Director.

LET'S GO

By A. L. Goodrich, Circulation Manager

"Ask the People and They'll Subscribe."

THANKS

The following have sent in lists of subscriptions to the Record. It is by such unselfish work that the Record is growing. NEXT.

Mr. A. T. Engell, Clinton.
Mrs. S. J. Gibson, Itta Bena.
Mrs. J. H. Lane, Magee.
Miss Fay Quarles, Hattiesburg.
Miss Sarah Tyer, Cotton Plant.
Rev. L. E. Lightsey, Montrose.
Mrs. T. C. Lowrey, Blue Mountain.
Mr. R. A. Tullos, Rowlands.
Rev. W. L. Howse, Jackson.
Rev. S. B. Cooper, Tupelo.
Mr. B. H. Walton, Neshoba.
Mr. J. M. Davis, Kokomo.
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Mr. J. K. Williams, Meridian.
Rev. Z. A. Polk, Perkinston.
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Rev. H. G. West, Ecru.
Rev. L. E. Lightsey, Montrose.
Rev. H. T. McLaurin, Newton.
Rev. R. W. Langham, Louin.
Rev. R. L. Breland, Coffeeville.
Rev. H. H. Bethune, Newton.

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SOUTHERN BAPTISTS DECIDE TO HAVE A STANDING COMMITTEE ON TEMPERANCE
By Arthur J. Barton, Chairman, Social Service Commission, Southern Baptist Convention

At the meeting of the Southern Baptist Convention in Hot Springs in 1908 a distinctly advanced step was taken. At that session the chairman of the Committee on Resolutions was the late Dr. Edgar E. Folk, Nashville, Tenn., for many years editor of the Baptist and Reflector, one of the finest and most cultured gentlemen and one of the most gallant champions of every good cause that Southern Baptists have had. Since at that time the Convention had no Social Service Commission, or Standing Committee on Temperance, it was quite natural that a Committee on Resolutions, headed by Edgar E. Folk, should deal with the subject of temperance and prohibition. These resolutions, like the report of the special committee submitted at the Sunday afternoon mass meeting, are historic, marking as they do the first action looking to a permanent standing committee to deal with temperance, social morality and civic righteousness. The portion dealing with temperance and prohibition is so valuable from the standpoint of historical development and so sane, vigorous and aggressive in its championship of the cause of righteousness that it must be quoted in full. This section of the report is as follows:

1. That we, the Southern Baptist Convention, representing a constituency of over 2,000,000 members, hereby declare our determined and uncompromising opposition to the liquor traffic in all of its forms;

2. That we respectfully but very earnestly request the proper officers of our national government not to issue privilege taxes for the sale of liquor where its sale is prohibited by the law of the State;

3. That we urge our Senators and Representatives in Congress to pass some measure to prevent the shipment of liquor into dry territory;

4. That we will preach temperance, practice temperance, pray for temperance, and vote for temperance;

5. That we urge people everywhere not to vote for anyone for any office who is known to be in sympathy with the liquor traffic;

6. That we express our joy and our deep gratitude to God because of the fact that since the last meeting of this Convention the prohibition territory in the bounds of the Convention has very largely increased, and we declare our purpose as Southern Baptists, joining hands with our brethren of other denominations and with every one who loves the churches and the homes and the schools, not to cease our efforts until every vestige of this accursed liquor traffic has been entirely banished from our land;

7. That this Convention appoint a standing committee of fifteen brethren, to be known as a Committee on Temperance, whose duty it shall be to promote in every way possible the cause of temperance, until the whole liquor traffic shall be banished not only from our land, but from all lands;

8. That a copy of these resolutions be furnished to the presiding officers and chairman of the proper committees in each branch of Congress, to the Governor of each State of the South, and that the press be requested to publish them."

Notice:

1. The clear, strong opposition to the liquor traffic embodied in those resolutions undoubtedly expressed the conviction of Southern Baptists at that time. In this conviction Southern Baptists have never wavered nor faltered.

2. It will be noted that in those resolutions Southern Baptists made a direct appeal to constituted political authority. The right of petition remonstrance embedded in the first ten

amendments to the Constitution of the United States, commonly known as the Bill of Rights, is one of the most sacred and fundamental principles of American freedom. Baptists have always exercised that right and doubtless always will. They do not see that the exercise of this right in any way involves a violation or compromise of the sacred and fundamental principle of the separation of church and state.

3. Those resolutions presented by Dr. Folk and adopted by the Convention would commit our people whole-heartedly to the task of preaching, practicing, praying for and voting for temperance. In other words they recognize the obligation of our pastors and people to preach, practice and pray for temperance in their own personal individual way, and also to recognize their obligation in the matter of exercising their citizenship privileges and casting their ballot.

4. The resolutions provided for the appointment of a standing committee of fifteen brethren to be known as the Committee on Temperance, whose duty it should be to promote in every way possible the cause of temperance, "until there should not be a licensed saloon in the land and until the whole liquor traffic shall be banished not only from our land, but from all lands."

This was the origin of the Standing Committee on Temperance, which by easy stages grew into the Social Service Commission. These resolutions set such a worthy objective and lift up such an appealing stand that Southern Baptists have been willing and glad to march under it, with not an essential change or modification from that day until this.

Wilmington, N. C.

SHALL SOUTHERN BAPTISTS ENLARGE THEIR SOCIAL SERVICE WORK?

By Merrill D. Moore

The special committee appointed at the last session of the Southern Baptist Convention to study the advisability of enlarging the Convention's program of Social Service work has performed its task and prepared its recommendations which are to be presented to the Convention in St. Louis next May. This report has already been made public in recent issues of the denominational press.

Shall Southern Baptists do what is proposed in this report, thus enlarging the scope and function of the Social Service Commission? I think so, and I believe Southern Baptists by a large majority will favor immediate approval of the recommendations of the committee.

1. We are confronted today with probably the gravest moral, spiritual and social problems in the history of our people. Pastors and religious leaders are burdened by the immensity and the pressure of these grave problems which handicap the work of the churches. We cannot cope with the situation singly and unaided. An outstanding Florida pastor recently said, "We pastors cannot handle the situation alone. We need help from the denomination, and a unified attack on the problem by all our pastors. If this proposed program of enlarged work will help me here, I want it, for that is what I need." In speaking thus, I think this pastor has voiced the heart-felt sentiments of thousands of brother ministers. another said, "I believe the proposed program will be of great help. I think it will help us as much in this sphere as the organization of the Sunday School Board has helped us in the promotion of the teaching function of the church, and our Missionary Union, the missionary work."

2. The social responsibility of all Christian bodies, and Southern Baptists in particular, is increasingly great in our generation. We cannot shut our eyes to this responsibility, and we dare not neglect it. Christ must reign in individual human hearts, and he must also reign in every area of the Christian's life, and in every aspect of his human relationships. And therein lies

our ever-enlarging social responsibility. Temperance, prohibition and other fields in which we have done great work are a part of a much larger whole which we must undertake if we are to bring the world to the Christian ideal of life and make Christ reign in every area of life. Baptists, of all people, must follow their Master here.

3. We need reliable sources of information regarding our moral and social duties and activities. Newspapers and magazines are little more than propaganda sheets, and as such are most unreliable on moral, spiritual, and social matters, wherein our concern lies. We recall only too clearly how "dependable" our papers and magazines have been on temperance and prohibition matters! And that is only a sample of the larger situation. We need some agency charged with the duty of gathering and disseminating information on these moral and social matters that Baptists can depend upon. The proposed enlargement will provide just this.

4. We need perennial assistance in this field. Once-a-year reports and annual ammunition for our pastors' guns is no more adequate here than a once-a-year sermon on missions or evangelism. As we have information and helpful material on our missionary work presented regularly through our denominational papers and other media, in that same way do we also need to have continuous information and helpful material on our social problems and activities coming regularly to us every month in the year.

5. We need to do things "in proportion." Thousands of dollars and scores of leaders are needed as field workers to promote the program of the teaching agency of our churches; the same is true of the training function, and also of the missionary aspect of our work. What are we doing directly to help our people solve the great social and moral problems that bind our feet as in a morass? The weakness of the answer to this question embarrasses us. But do we really feel that this is any less important? God pity Southern Baptists if we do!

6. We need to build larger, but upon the foundation already laid. The committee, we note, makes no recommendations for any departure from historic Baptist positions, principles, or doctrines. It proposes that we shall do the same thing we have been doing for twenty-five years, but do it in a larger way, and more far-reaching effectiveness. Neither does the committee's report propose any new agency, but the enlargement of the Convention's existing agency. This is as it should be. For twenty-five years we have wrought gloriously, through our Social Service Commission's activities. We need now to do more, along the same line, in much the same way, and with the same loyalty to abiding principles. We must build larger, and at the same time, we must insist upon building on "the foundation which standeth sure." All that Southern Baptists do must be done in loyalty to the principles of individual salvation and personal faith in a Divine Savior and Lord. We cannot be expected, or asked, to substitute anything in the world for that. Whatever we do must be done as we ask to win individual men and women to Jesus Christ as Savior and Lord, and to make it possible for their lives to be brought nearer to the Christian ideal in all human relationships.

First Baptist Church,
Newport, Tenn.

— BR —

FLASH: WORDS CANNOT BE FOUND TO
express our deepest appreciation for the scores
of letters that are coming from all parts of
the state with words of highest praise con-
cerning the new set-up here. We will do our
best to make good and shall never betray the
confidence of our friends.—W. E. Farr, Supt.,
Mississippi Baptist Home.

Thursday, November 14, 1935

THE BAPTIST RECORD

7

CHRIST'S GIFT AND COMMISSION

—o—

(Continued from page 1)

And know their silver dripping from your wings,
Trod with breaking day across the sky,
Know kinship with each meteor that sings—

"You who have touched the rainbow's fragile
gold,
Carved lyric ways through dawn and dusk and
rain
And soared to heights our hearts have only
dreamed—

How can you walk earth's common ways again?"

We should not seek to use His composure, harmony, balance, poise, peace, which He has under all circumstances, and which He gives to us when He gives us Himself, as something by which we rule out openness of heart toward spiritual truth, even though such truth has been perverted by some. In our denominational life we must not be afraid to face fairly all of the facts involved in the life of our churches, our boards, our institutions. All real life is beset with dangers. We face dangers when we face facts. But perhaps the least dangerous places in the world are the graveyards. However God "hath quickened us with Christ." "As therefore ye received Christ Jesus the Lord, so walk in Him." (Colossians 2:6) Live and act in vital union with Him. Our peace is His peace, the peace of Him who is the Truth and the light. It is not therefore something that demands a covering up of questions, a refusal to examine constantly every phase of our life. It is not a healing of the hurt of His people slightly, saying, "Peace, peace; when there is no peace." (Jeremiah 6:14) It is living in the light as He is in the light. His peace, resting on truth, demands of us who receive Him that we honestly open our lives to His Spirit of Truth in all our affairs. We must not attempt to evade our troubles, or to evade an open discussion of them. We must transcend them. His peace does not demand acquiescence in wrong methods for the sake of quiet, but conflict for the sake of God. His peace demands right ideals, right institutions, right relations, right proportions, and right behaviour. We need not be afraid of thus openly facing all questions. We can depend on Him, for His light shines on in darkness, and the darkness has never overpowered it.

Having received His peace, and continuously receiving His Spirit that we might be empowered for prevailing witness on His mission, we are now sent to all regions and races, to those far off and to those nearby. "Even as the Father commissioned me, I also am sending you." (See Westcott and Hort Greek Text, John 20:21, and John 17:18)—Done with the past, it is the future that henceforth concerns us, the holy ministry to which He has called us. Already had He delivered this commission, and now He repeats it, not to the apostles alone, but to a mixed company of His disciples. (Luke 8:3, 24:10) It is therefore no ordination of a special caste exclusively endowed with a prerogative of absolution, but a charge to all His faithful disciples in all ages. Giving them and us peace, He gives power. It is written "He breathed" or rather "blew on them, and said unto them, 'Receive ye the Holy Breath.'" (John 20:22) "Whose soever sins ye forgive, they are forgiven unto them; whose soever (sins) ye retain, they are retained." (John 20:23) The thought seems to be that we are to forgive sins or retain them, by teaching the spiritual conditions of forgiveness. It seems a fair interpretation of the text to say that as we go and preach and teach, sins are forgiven, as we decline to go, sins are retained by human souls for all eternity. And that holy ministry, that high privilege, that heavy responsibility, is ours. Teaching one of the new Sunday school course text books this last week, "From Bethlehem to Olivet," the whole question of missions came up for discussion. Somehow it generally manages to come up if I have the privilege of leading the discussions. With seri-

ous face a member of the class asked if we were responsible for taking the message to all the world. Then that member also asked if we would be held accountable for not taking the message. Here are questions to disturb the peace of mind and heart of all really serious Christians if they are not walking in the light. But with His peace and power we need not be troubled nor let our hearts be afraid. "Our doubts are traitors, and make us lose the good we oft might win by fearing to attempt." —(Shakespeare).

His Gift of Peace and His Commission to Go with the Message make life worth-while.

We feel our own unworthiness, our own inability we recognize. We are dissatisfied with ourselves, and some of our present day philosophies would belittle our lives and all things around us. Yet when we have Him come in, then the eternal lives in us, our little is His large, our short existence is His unbegun and unending life. Peace comes, and "Our destiny, our being's heart and home is with infinitude, and only there."

Peace is ours, though distress and trial are within and round about. It is useless to tell the man who knows not the peace of Christ "Not to worry, not to be afraid." But for the man in whom Christ lives there comes a deep realization of harmonious and loving relations which cannot be disturbed, for nothing can separate us from God's love and peace. This is true in the individual life and in our denominational life. "These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world." (John 16:33).

"A mighty fortress is our God,
A bulwark never failing.
Our helper He, amid the flood
Of mortal ills prevailing.
Let goods and kindred go,
This mortal life also.
The body they may kill:
God's truth abideth still,
His kingdom is forever."

—(Martin Luther).

Walk out with Him into daily life, and we will wonder at the strength and peace which garrison our souls.

His peace goes on with us as He carries us on in His mission forever. He purposed peace, He plans peace, and He brings peace to live forever in our hearts. "And this is the will of Him that sent me, that of all that which He hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life; and I will raise him up at the last day." (John 6:39-40). His peace gives us the abiding fruit. "I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide." (John 15:16) We are thinking of the words of Mrs. Eugene Sallee: "I have not come back here (Kaifeng, China), to complete Mr. Sallee's work, for that was finished when God took him. He went for a larger service with the Father and the Son. I have come back to do what the Father has for me here and I thank Him for the opportunity."

"Jesus, whose love rekindles dying fires
Flickering to ashes in our aching hearts,
Be Thou the goal of all our best desires,
The dawn from which our longing ne'er departs.

"When night's grim loneliness throbs like a wound,
And day's bright sunshine stabs us like a sword,
Us, with Thy peace, like traveler's cloak, around,
Enfold us as we go forward, O our Lord.

"Through the sharp thorns that lie along our way
Make Thou a path for tired and bleeding feet;
And bring us to the wonder of that day

When love and memory in Thee shall meet."
—L. M. Watt in Quotable Poems on
The Master of Men by Clark.

—BR—

BAPTIST PROGRESS IN NEW ORLEANS

President W. W. Hamilton,

Baptist Bible Institute, New Orleans, La.

—o—

New Orleans is fast becoming a Baptist city. The district association just held reports 24 churches, 1,186 additions, 7,283 members, \$20,118.80 gifts to missions, \$80,622.58 for local church expenses. What a contrast with eighteen years ago, when there were 6 struggling churches (only one of which was self-sustaining), and a total enrollment of 1,242 members, an increase of nearly 600 per cent in membership, and the founding of a new church every year. Then there was no Baptist Bible Institute, no Southern Baptist Hospital, no Rescue Mission, no Good Will Center, no aggressive Baptist program, and little if any Baptist expectation.

Southern Baptists have now before them every reason for a new and vigorous offensive in this great and needy and responsive mission field. New Orleans and Southern Louisiana are fields white unto the harvest. The Bible Institute students are increasingly a powerful missionary force. Send us gifts for our Practical Activities and pray for the laborers in the harvest.

—BR—

"CHURCH MUSIC"—POINTED PARAGRAPHS

I. E. Reynolds

—o—

2. Present Day Church Music Conditions

In the average church the ideals and standards for the music are not on a par with the ideals and standards promoted and maintained for the preaching, teaching, and training services. There is a lack of appropriate, practical, and effective music in all departments of religious life. In too many churches the musical appreciation of the congregation, and leadership as well, is low. Music is too often selected according to likes, dislikes, and prejudices instead of in accordance with the needs of those for whom it is chosen. Some erroneously believe that only the light gospel song is conducive to spirituality, which oftentimes leads to a cheap, ragtime, jamb program instead of wholesome church music. The choir in the average church is composed of singers lacking in balance of parts and blending quality, led by an inefficient music director or perhaps no director at all. Congregational singing lacks vitality. The music used lacks character and fails to promote a spirit of reverence and worship. It is usually the rhythmical and syncopated forms in which speed and power are dominant that appeals in a special way to the physical in man. The exaggerated use of the short choruses in every department of the church life creates a distaste for wholesome church music, causes a neglect of the better hymns and gospel songs, lowers the music appreciation of those who sing or hear them, and violates the principles of the training department, which stands for training for the best in church service.

—BR—

Mrs. Quin, my wife, is in the Baptist Hospital in New Orleans and has been for ever a week, for surgical work and treatment. She is doing very well. Am so sorry I can't get to the Convention next week, but will not. Had planned to go. Am praying for a great meeting.—Jas. B. Quin.

FLASH: WE ARE IN NEED OF THREE OR four sets of shoe repair out-fits, so when some of you read this, and if you have a set, send it along. If not, order one from Sears & Roebuck or Montgomery Ward, or any other concern handling these out-fits. It is our plan to have tasks for all children here to do, and surely we should save a good deal of money having some of our fine boys learn the art of shoe repairing, —who will heed this request?—W. E. Farr, Supt., Mississippi Baptist Home.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Corresponding Secretary—Miss Fannie Traylor Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Young People's Secty.—Miss Edwina Robinson Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

HONORING OUR ROYAL AMBASSADORS

NOTICE

The following committee has been appointed to revise Constitution and By-Laws of the Baptist W. M. U. of Mississippi: Mrs. D. M. Nelson, Mrs. G. W. Riley, Clinton, Miss., and Mrs. H. F. Broach, Meridian. Please look on pages 9-14 of the Minutes of our last meeting and re-read the present condition carefully. If you find any changes you feel should be made correspond immediately with Mrs. D. M. Nelson, Chairman of this Committee. The Committee will welcome any suggestions.

Royal Ambassadors

Kingly messengers! What an honor. Andrew said to the Master one time, "There is a lad here"—today there are lads all around us and may we as members of Woman's Missionary Union be made conscious of their need. If we become truly conscious then we will "do something about it." Everywhere we hear the lament that our laymen are not informed concerning missions—is this condition to exist in another generation, when it is in our power to help prevent it?

Congratulations to our 263 chapters and their Counselors! May our other churches have the same joy and blessing!

—Edwina Robinson, Y.P. Secty.

—o—

Last summer in our camps we had four splendid Mississippi College boys helping us and they rendered such splendid service. I wanted them to have some word of greeting to you Ambassadors.

—o—

The Value of A Royal Ambassador Chapter In A Church

"I pledge myself to live worthy of the name of our order, . . . I will live pure, speak truth, right wrong, follow the Christ, the King, else wherefore born?"

What a pledge is that! What meaning is involved! Every full-fledged Royal Ambassador has taken the meaning of this R. A. allegiance and has made it a part of him, has set it up as his goal, is not satisfied with less than the pledge indicates. When some of us who are older measure ourselves by this standard, the Royal Ambassador yard stick, we find ourselves woefully lacking, falling far short of our sons . . . even ashamed of ourselves? Yes, justly so.

How and where have the youngsters got so far ahead of us, comparatively speaking, in some of their Christian ideals and attitudes? The answer to that is easy. They got this in the various Royal Ambassador chapters in the churches to which they belong. Those boys who are unusually precocious spiritually and morally—those who are most interested in the church and its cause—are with few exceptions loyal Royal Ambassadors. Says one pastor whom I know, "The Royal Ambassador chapter in my church has done more to interest the boys in the church and its activities, to arouse their spiritual enthusiasm, than any other organization."

Until a boy becomes a worker in an R. A. chapter, he usually thinks of this organization, as he does of most other religious groups, as being essentially weak and effeminate. A boy is just that way, you know. When, however, in the

R. A. chapter he becomes interested in making amateur radios, engaging in other types of handiwork, planning the dramatization of mission stories, studying the Bible, and being spiritually deepened, he finds himself being developed in initiative, self confidence, ability, and spirituality, all of which combine to form within the boy a new zeal for the advancement of the Master's kingdom. Strange as it may seem to him, he doesn't find a thing soft and effeminate about the whole situation. On the other hand, the Master's business has become extremely interesting, challenging, and fascinating to him. His way of thinking has been changed.

The R. A. chapter is the only organization in the church that has as one of its chief aims the interesting of its boys in foreign mission work. In this set-up much time is given to studying the various mission fields and the work that is being done on them. The boys are brought to see the tremendous importance of this phase of God's work, and it is revealed to them that they themselves have a part in it—a duty to perform in this regard. I am convinced that the reason there is so much apathy on the part of many church members concerning missions is that they just don't know the vital truths concerning this thing. This impending hindrance of the church is being overcome in the R. A.'s. Thus a generation of missionary-conscious church members is being grown in the church that has in its organization an R. A. chapter. No other of the church organizations develop boys in this all-important field.

The R. A. chapter in the church provides its boys with an opportunity of putting into practice the things that they study and talk about. The criticism has been offered that the average church member does plenty of talking about plans and intentions but that he never puts into execution his plans and purposes. The difficulty is overcome in the R. A.'s by actually doing things. They contribute financially and with their prayers to the advancement of the foreign mission work, engage in extension work by putting on programs in churches that have no R. A. organization, and really "live pure, speak truth, right wrong, and follow the Christ, the King." These ideals and attitudes instilled in boys at this impressionable age are a part of them. They never get away from these practices which go together to form church members who really have something to offer their Christ. Thus we see in the Royal Ambassador Chapter in the church a group of well-rounded church members in the offing.

Pages, Squires, Knights and full-ranking Ambassadors of King Arthur's court, as brave and chivalrous as they were, didn't have a goal one iota as great and meaningful as the same officers in the Royal Ambassador organization have in the court of their King, the Christ.

On with Royal Ambassadors!

Chas. Lewis.

—o—

Why Have A Royal Ambassador Chapter?

This is a season of the year that I like. I like it because I can look from my window and see everywhere the matchless and artistic splendor of God's wonderful creation. I like it because after school the fellows get such a "kick"

from getting out and engaging in a game of football or some active sport. I like it because I can observe the bountiful harvests as they are being reaped. I like to watch the leaves as they fall lazily to the ground, and hear them as they rustle in the fall breezes. I like all of these things because they serve notice that a great season is approaching. It is the Thanksgiving season.

As I look back over the past year, O there are so many things for which to be thankful. I am so thankful for our schools, for our missionaries in other lands, for good health, for Christian friends, and for all the other many expressions of our Master's love. But there is another thing for which I am thankful. It is the Royal Ambassadors.

But you say why are you thankful for the Royal Ambassadors? Why have one? Do you have one because the boys get to meet with each other? O Yes, there is a marvelous opportunity to cultivate Christian friends, to develop admirable personality traits, and to develop our leadership abilities in the meetings of the Royal Ambassador meetings. Yet, that is not the WHY of a chapter.

Some of the greatest experiences of my life have been with the R. A.'s in the Conclaves and Camps. Is that the reason, you ask, for having a Royal Ambassador chapter? I like to be in the camps. I like to get up early with the boys, to go swimming with them, to play ball with them. I like to sit in the meetings for the study, and inspirational messages from the returned missionaries as they speak to the boys. I like to come to the close of the day, and out under the stars with a small group of them engage in a short devotional, with each boy taking part. All these camp activities are glorious, but that alone is not the WHY of the R. A.

These are parts of the R. A. movement. They are very necessary parts. I know some boys that I met last summer on R. A. Camps whom I am going to watch. Some day they will be student body leaders in our colleges, footfall stars, and leaders in the vocations that they choose to follow. I think the R. A. is putting something into these lives that will make them trusty and trusted leaders. The R. A. is putting a plus to their lives. A spiritual plus, if you please. It's great to think that these boys will soon be the football captains and student body presidents. The real cause for thanksgiving in my heart for the R. A. is that these boys will be football captains PLUS CHRIST, and student body presidents PLUS CHRIST. The thing that Christ expects of each boy is that his life will be lived as nearly like the life Christ lived as is possible . . . a pure life. Living every day with Christ, as a true Ambassador, we will grow to new spiritual powers with Christ. That is why I would want to belong to a Royal Ambassador Chapter.

A friend at Ridgecrest gave me this thought: "What you are is Christ's gift to you, what you make of your life is your gift to Him." It has meant a great deal to me. I think that the R. A. helps us to give back to Christ a life that is more worthy of the love that Christ has shown for each us. "WE ARE AMBASSADORS FOR CHRIST."

Ray Koonce

R. B. G.
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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

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East Mississippi Department

By R. L. BRELAND

Yalobusha County W. M. U.

The quarterly meeting of the Yalobusha County Association met with Coffeeville Baptist Church on Wednesday, Nov. 6. Mrs. Taylor Howard, county president, was in charge, with Mrs. J. W. Brown, secretary-treasurer, keeping the records. Eight of the 23 Baptist churches were represented by 41 messengers. The following county officers were present: Mrs. Taylor Howard, president; Mrs. J. W. Brown, secretary-treasurer; Mrs. G. C. Cost, stewardship; Miss May Langham, Y. P. L.; Mrs. Lizzie Pittman, periodicals; and also Mrs. Ned Rice, state president, and Mrs. R. Pressgrove, district chairman, were present.

Enlistment was discussed by Mrs. F. McVey, the Standard of Excellence was explained by the president and Mrs. Pressgrove, the W. M. U. Specials was discussed by Mrs. Pressgrove. The president read her quarterly report. Mrs. G. C. Cost was elected "Margaret Fund Mother" for Yalobusha County. Mrs. D. E. Kelly delivered the welcome address, Miss May Langham, Y. P. L., made a splendid talk. Mrs. Rice made the principal address on "Mission Study." She read I Cor. 13, the great love chapter, using "Faith" as a hook on which to hang other things. It was a very interesting and helpful message.

Lunch was served in the home of Mrs. R. J. Criss. The next meeting will be with Water Valley Baptist Church to be held in February which will be the institute meeting. The new president, Mrs. Taylor Howard, is getting hold of the work in a fine way. She is "full of her subject," so all expect her to make it a go.

—o—

Mississippi College

I have received and read with interest and profit President D. M. Nelson's annual report of Missis-

sippi College, one of the best colleges in the South. The report was full of information, and I give below a few of the items:

"The enrollment for the regular session (1934-1935) was 363, and for the summer session of 1934, 182, making a total for the year, none counted twice, of 530."

"Dr. W. T. Lowrey, ripe in scholarship and rich in experience, has given a course in the department of Christianity. His work has been satisfactory and the plan is to have him give two courses in this department next session."

"At present ten of our faculty members hold the highest academic degree awarded in this country, the Ph. D. degree. Four faculty members have been honored with honorary degrees."

"Dr. M. O. Patterson, head of the Christianity Department, has in the process of completion two textbooks. His textbook for use in Freshman classes, entitled, 'The Self Revelation of Jesus'; the Sophomore textbook is 'The River of Life in the Old Testament.'

"The quartet, composed of Henry Love, Aliven Huffman, Jr., Charles Gunter, James Farr, has been one of the finest we have ever had. Called upon to sing on a great many occasions, it has brought honor upon the college."

"The college students contribute to the local church through a student budget. Fifty per cent of the income through this budget is used to defray expenses of the student religious program. Approximately five hundred dollars in pledges came, most of which will be paid."

"The operating gain, as shown by the following statement, amounted to \$18,000.80 for the year. This makes a total operating gain during the present administration of three years of \$55,636.50."

Read the report in the next annual report.

—o—

Rev. A. B. Polsgrove, pastor of the good Charleston Baptist Church, has been in rather poor health for some time, but we learn that he is improving.

Brother W. M. Pritchard, of Oakland, writes: "Our Sunday school work has been moving along very nicely, having raised about enough money to pay our debt on pastor's home. Would be glad if you could drive over and preach us a good gospel sermon as of old." Thanks. This church has not yet secured a pastor.

Rev. F. Z. Huffstatter who has succeeded Pastor Harvey Gray at Providence Baptist Church, Grenada County, has only half-time there. He can serve churches in reach two Sundays in the month. He comes well recommended for service.

It is reported that Rev. Harvey Gray who is teaching at Stray Horn, Miss., has been real sick. Hope he is better.

—BR—

"I know where you can get a good chicken dinner for 50¢."

Where?"

"At the feed store."

JAMES — THE APOSTLE OF SUFFERING AND PATIENCE
A. D. Muse, Evangelist
757 Moon St., Memphis, Tenn.

—o—

(Continued from Oct. 31 issue)

He saw the persecutions against the early church at Jerusalem. He saw the naturalistic, materialistic Sadducees enraged at the preaching of the resurrection of Jesus, which as an historical fact, proved the resurrection of the bodies—he saw them join hands with the ultra orthodox Pharisees who became enraged at the same truth of the resurrection of Jesus because it proved Jesus to be the Messiah whom they had crucified—and together they had made havoc of the church. He had seen the rising storm of persecution break into a sweeping tornado of destruction. He had seen persecution and death sweep the land in a wave of destruction and desolation and all the saints scattered everywhere. Yet he had seen them go out still from house to house preaching the word and with tears testifying. James saw all that!

He saw a great famine sweep over all Judea. That was a matter that providence and not prosecutors were responsible for. He saw want and suffering of poverty entailed by famine. He saw the gifts from the churches throughout the Gentile world brought in by Paul from the great three years relief campaign Paul had waged. James saw all that!

Who in all the book, in all the early group, could speak from off the red hot griddle of personal experience with greater authority than could James—

"And let patience have her perfect work that ye may be perfect and enter, wanting nothing." James 1:4.

Into every rope used by the British Navy has been woven a colored strand, which is to show that it belongs to the United Kingdom, has passed through the government tests, and has a definite standard of strength. The color of the strand is yellow, or red, or green, according to the dock yard of origin.



Likewise, through every human life runs a thread, colored according to the dominating principle and purpose of that life. In the case of the Christian, the color is that of the blood of Christ, which shows that he belongs to the Kingdom of God, has with him the strength of the Spirit of God, and is to pass through trials that are to both prove and increase his strength to endure. — (From Windows and Wings by Hurlbut).

So baffling, confusing and often bewildering even to the point of spiritual wavering and even floundering, is the question "Why do the righteous suffer?" that God has seen to it that three books in the Bible are given to answer that question, Job in the Old Testament, and Peter and James in the New Testament.

James was writing to the dispersed Jewish believers scattered everywhere, the same group to whom Peter wrote. More heroic men and women this world never knew: Christianity never produced and the churches never had! Space and time forbid to recount their sorrows and catalog their forms of sufferings and death. To them James said,

"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him." — Jas. 1:12.

God has a purpose in every permissive act. He knows all about it before it comes, while it is going on and when it is all over.

"Yes the Lord knows all about it—All about our conflict sore;

With its all too many failures,

(Continued on page 12)

BIBLE OFFER

Add 80¢ to your Record subscription price and we'll mail you a Bible that many stores would sell for \$2.00.

The Bible is well bound, good sized type and will make an appreciated Christmas present.

THE BAPTIST RECORD
Jackson, Mississippi

Sunday School Lesson

Prepared by L. D. Posey

For November 17, 1935

Subject: The Return from Captivity.

Golden Text: The Lord hath done great things for us, whereof we are glad. Psalm 126:3.

Scripture: Ezra 1:1-6; Psalm 126:1-6.

For supplemental work, study Isa. 44:24-28; 45:1-13.

Time: The permission given by Cyrus, the Persian king, to the Jews to return to Palestine and rebuild the temple, was in 538, B. C. Isaiah's prophecy concerning Cyrus, and this event in his life, was uttered about 712, B. C.

Place: The proclamation giving permission to the Jews to return, was issued in Babylon.

Introduction

Teachers of pupils in the lower grades in Sunday schools, can easily get the attention of their pupils by picturing to them the stir caused in a number of families all getting ready to move to a new country at the same time, a country which none of them had ever seen. Then teach how God, even during a period of chastisement for sin, had not forgotten nor forsaken His people. Then apply the truth of God's love for sinners as shown in the gift of His Son to save them.

Adult classes will find plenty of ground here for a study of God's over-ruled purpose of sin and sinners in the accomplishment of His will among the nations of earth.

It will be well to take note of the fact that Isaiah uttered his prophecy pertaining to this event in the life of Cyrus, about 122 years before Cyrus was born. Also, that recent findings in the orient have confirmed all these Biblical records, so that the critics at this point as well as all others, have nothing upon which to stand.

It should also be noted that this proclamation was issued only for the rebuilding of the temple; and, that it was not compulsory upon the part of any Jew to return. It only granted permission to do so. But it was incumbent upon those remaining, to furnish abundantly that which was necessary for the accomplishment of the work to be undertaken.

The Lesson Studied

It was a matter of far-sighted diplomacy upon the part of Cyrus, to permit the Jews to return and build their temple. Religion is the one thing above all else that will bind a people together, and to their benefactor. At one stroke, Cyrus accomplished both. Also, the removal of a large number of Jews from Babylonia, would permit an expansion of the natives. It would reduce the congestion of population.

Further still, a happy subject people is much less dangerous to their over-lords than those disaffected by injustice. Cyrus had just come into authority over the Jews. To

gain their good-will, meant much to him. Finally, to have a virile and happy people at the western boundary of his domain, was a great fortification against enemy nations. That kind of protection could be maintained at much less expense and with much more security than a standing army.

Among those to return, were to be the very best of the race. That of itself meant much to the future of the Jews themselves.

The last two verses of the last chapter of Second Chronicles indicate that Cyrus knew of the prophecies that had been made by Isaiah and Jeremiah concerning the matter of having the temple rebuilt. In Jeremiah, he is not named personally; the conditions described and the time fitted what he saw. In Isaiah, he was named. But we are not to understand that Cyrus fulfilled these prophecies in any other spirit than that of the utmost freedom of his will. Or, if he felt the urge of God, common sense would assure him that it was the thing to do; therefore, from whatever angle it is viewed, it was a voluntary act upon his part.

It is hardly reasonable to suppose that Cyrus reached the height of the correct understanding of Jehovah as the true God. He may have thought of Him as a tribal God, and belonging to the Jews only. But the fact that he restored the vessels used in His worship, indicates that he wanted to free himself from any responsibility of hindering the Jews in the proper worship of their God.

There is no mistaking the fact that the Jews were in bondage because of sin. But they were God's chosen people, and He did not forget them, though He chastised them. True disciplinary measures produce pain the same as punitive. But the motive being love instead of vengeance, the moral effects are vastly different. God chastises His disobedient children. He punishes His rebellious enemies. This accounts for one of the strange things of life: Often God's children are great sufferers, while the wicked

are comparatively free from the common distresses of this life. The wicked being the children of the Devil, the Devil does not trouble them much here. His purpose in part, at least, seems to be to distract God's children and draw them away from God, by trying to make them believe God is not treating them justly. God leaves them alone, until His providential mercies and gospel appeals through His ordained means of grace have all been spurned. Then He strikes them down in their impenitence, and will punish them eternally for their rejection of His Son.

The preservation and restoration of the vessels used in the temple, in the worship of God, can be nothing other than His providential care of them. Under the circumstances, there was no other way of keeping them.

There are a number of lessons that may be gotten from this study. First of all, there was the vindication of God's prophets, particularly, Isaiah and Jeremiah, both of

whom had been outrageously treated. Isaiah was most likely murdered outright. Jeremiah was providentially kept alive. The Jews were compelled, by the fulfillment of their prophecies to see that they were God's servants. That must have had a tendency to make them confess their sins and repent. Since these prophecies had been fulfilled, it should have prepared them to believe what they told of the coming Messiah, and prepared them to know Him when He came. At this point we need to learn a lesson that is so plain, I need not even name it.

By their captivity, the Jews were weaned from idolatry. That lesson has stayed with them, and will reveal to them the deception perpetrated upon them by the anti-Christ when he comes, and demands their worship.

The rise of the synagogue, with the study of the Bible, and the worship of God therein, prepared the way for worshipping places for Jesus and His apostles, and made more easy the spread of the gospel.

The final lesson is: As God regathered His people for the first coming of the Messiah, so He is now regathering them for His second coming. "Even so, come Lord Jesus." Amen.

— TRAINS FOR ORPHANAGE —

Dear Christian Friends:

We are listing train schedule for our Thanksgiving supplies to be forwarded to us. The railroads are again giving free transportation for which service we are truly grateful. We are asking that you cooperate with them to the fullest extent in seeing that the boxes are well packed and tied or nailed and plainly address BAPTIST ORPHANAGE, JACKSON, MISSISSIPPI. We are in need of boys' clothing, girls' clothing, shoes, sheets for single beds, towels, food-stuff, can goods, nuts, etc. A cash offering will be greatly appreciated at this time as we are in need of funds to pay our past and current obligations. May God bless you.

Fraternally,
W. E. Farr, Supt.,
W. G. Mize, Bus. Mgr.

Train Schedule

GULF, MOBILE & NORTHERN: Load all points on or before Monday, Nov. 25th.

MOBILE & OHIO: Start at Corinth, Monday, Nov. 25th, and work to Meridian; start at State Line, Monday, Nov. 25th.

COLUMBUS & GREENVILLE: Load Columbus to Winona and Greenville to Winona Nov. 25th.

MISSISSIPPI CENTRAL: Hattiesburg to Brookhaven, also Natchez to Brookhaven, Monday, Nov. 25th.

ILLINOIS CENTRAL, (including Y. & M. V. and G. & S. I.): Start at Lakeview, Horn Lake Holly

Don't Guess But Know

Whether the "Pain"
Remedy You Use
is SAFE?

Don't Entrust Your Own or Your Family's Well-Being to Unknown Preparations

THE person to ask whether the preparation you or your family are taking for the relief of headaches is SAFE to use regularly is your family doctor. Ask him particularly about Genuine BAYER ASPIRIN.

He will tell you that before the discovery of Bayer Aspirin most "pain" remedies were advised against by physicians as bad for the stomach and, often, for the heart. Which is food for thought if you seek quick, safe relief.

Scientists rate Bayer Aspirin among the fastest methods yet discovered for the relief of headaches and the pains of rheumatism, neuritis and neuralgia. And the experience of millions of users has proved it safe for the average person to use regularly. In your own interest remember this.

You can get Genuine Bayer Aspirin at any drug store — simply by asking for it by its full name, BAYER ASPIRIN. Make it a point to do this — and see that you get what you want.

Bayer Aspirin



Spring, Aberdeen, Meridian, Laurel, Gulfport, Oskyka, Centreville and Natchez, each Monday, Nov. 25th, and work to Jackson.

Please read carefully to your people if they are not already informed and see that all supplies are in the local freight office in your community on or before the dates given above.

Two travelers arrived at the hotel and were shown a rather dingy room.

"What," said one, "does this pigsty cost?"

Promptly the proprietress replied: "For one pig, thirty shillings; for two pigs, fifty shillings."

Stanback Scores Again!

First, STANBACK gave you quicker relief from headache. Next, it gave you a "Balanced Prescription." STANBACK leads again, by being the first prescription of its type to come to you sealed in a moisture-proof, dust-proof cellophane jacket, always fresh and pure. One more reason why you will always want to use STANBACK for headache, neuralgia and other nagging inorganic pains. 10c and 25c.



B. S. U. Department

Blue Mountain College B. S. U.

Growing out of a real need for discussion on vital subjects, an open forum has been planned for each month. A committee of seven has selected subjects, which were posted on the bulletin board and checked by the other students. Some of those in which the students manifested greatest interest are:

What price public opinion?

How should a Christian be different?

How shall we stand on our relations between men and women?

Desirable leaders will be chosen to carry on these discussion groups, and it is hoped that great good will result in practical, Christian living. We were happy to have with us on Wednesday evening at the discussion hour Mr. Owen Cooper, a graduate student from the University of Mississippi. Mr. Cooper has been active in B. S. U. work of the state for several years, being at one time State B. S. U. President. Lately he has been active in alumni activities.

At a recent general assembly of Y. W. A. a missionary program on the China of yesterday and today, featuring Miss Lottie Moon and Mrs. Henrietta Hall Shuck of yesterday was presented. Miss Jane Boydston told the story of Mrs. Henrietta Hall Shuck while interesting tableaux were given: the first, her farewell as she left for China; second, her writing letters to her loved ones back home while in China, and third, her adoption of a little Chinese boy. A dialogue was presented at the close with Miss Frances Dozier representing Mrs. Dodd and Miss Mary Edith Harris, Mrs. Henrietta Hall Shuck. Miss Lottie Moon was beautifully represented to us by Miss Ruby Taylor, and the challenge to missions in China today was given in a forceful and inspiring way by Miss Theresa Anderson.

With eagerness we are looking forward to the coming of Mr. Auber J. Wilds, State B. T. U. Director, and his daughter and assistant, our own Lucy Carleton, to teach two B. Y. P. U. study courses. The subjects of the books to be taught are not yet known.

Lourie Strickland, Reporter.

Delta State

The Cleveland College Baptist Sunday School Class plans were made for growth which have begun to work.

"Dr. Georgia Lee Tatum is the teacher for the Sunday school. It is an inspiration to both the officers and members of the class to hear Dr. Tatum each Sunday morning. We believe that no one is more capable of teaching a group of college students than Dr. Tatum."

The Delta State Teachers College delegates to the State B. S. U. Convention returned to the home campus with many new ideas, and with a determination to "Share

Christ with a waiting world." Our representatives to the convention were Katharine Rea, president B. S. U., D. S. T. C., Ottis Ballard, Louis N. Varnado, Jr., Lotty Greenlee, Travis Smith, and Mrs. Ira D. Eavenson. Katharine Rea gave a resume of the work of the B. S. U. on our campus; Ottis Ballard responded to Dr. E. J. Caswell's description of "The Christ We Have to Share" with a short talk on "How Christ is Being Shared with Youth on the State School Campus Through the B. S. U.;" and Louis N. Varnado, Jr., acted as chairman of the discussion group on "Problems of B. S. U. Technique," directed by Dr. J. Franks.

After hearing the inspirational and uplifting messages of such men as Dr. Caswell, Dr. R. Q. Leavell, Dr. Chester Swor, Dr. B. D. Gray, and many others; along with the experiences of so many of our students throughout the State, we believe that the Convention has done much to interpret for us the great possibilities and true values of the B. S. U. on our campus.—Louis N. Varnado, Jr.

Delta State Baptist Students' Union felt honored in returning to the campus from the Convention at Oxford with one of our freshmen as B. S. U. State Secretary for our next convention. Louis N. Varnado, Jr., Picayune, Mississippi, serves as president of our Sunday school class, local reporter for B. T. U. and the Sunday school and is a member of the Baptist Student Council. He shows much promise as a leader in B. S. U. and is getting a good start as a freshman. Mr. Varnado is president of the Freshman Class at Delta State, a member of the Debate Club and the Delta Singers.

—Rosamond Lockett,
Cor.Secy.-Reporter.

M. S. C. W. Sharing the Convention

Freshman

"The Convention made me realize anew the great importance of Christ in my life and made me resolve that henceforth He should have a more definite place in my life—not to be put off and at will. Through the inspiring messages and contacts with Christian students, I came to realize that maybe after all I had a part in the Master's work and that it was time for me to get busy and show others the Christ that means so much to me."

Sophomore

"The Convention gave me a new vision of service for Christ on a state campus, and filled me with a longing to deepen and broaden my life spiritually, even at any cost."

Junior

"The Convention meant so very much because of the wonderful personalities who were there and most of all the personality whose presence was felt during the whole time. It means that we will go forth

with new zeal and enthusiasm to share Christ."

Senior

"The Convention showed me clearly that every day I was failing in my responsibility and privilege of sharing Christ. I was inspired to be less selfish and to try more earnestly to lift up the Christ on M. S. C. W. campus. I was drawn closer to God and felt Him as a reality."

Pastor

"The thing that impressed me most at our State Convention was the evident interest of our students in spiritual values. After all, the spiritual values are the only permanent ones. They are to be always the chief concern of Christians."

A Faculty Member

"The reality of Christ is a growing conviction—deeply moving and abiding."

—Pansy Simmons, Reporter

—o—

The State B. S. U. Convention and Woman's College B. S. U.

Preparation

A banquet table on Woman's College campus around which are seated two B. S. U. Councils—Woman's College and State Teachers' College. Autos on a "highway" down the center of the table bearing tiny pennants of both colleges, black and red, black and gold streamers flying from the autos, bunting on both sides of each car carrying the messages of "Bound for Oxford," "On our way, B. S. U.," "Baptist Students, Meet Us in Oxford." Fun, laughter around the table—college students, Christian students meeting the plan for concentrated effort on a trek to their convention. The meal is over. A "Flash" at each place bears a significant program—the Convention—"Pep it up," "Pray it up," "Talk it up," "Work it up," "Parting Flash." Council members for both councils take part on this program. Heads are bowed, eyes are closed while prayers for guidance ascend to the Heavenly Father. Students linger. Plans are made with "Good-bye, I'll see you Friday the 25th," echoing all around.

A happy, laughing group of Woman's College students on the chapel stage, the curtain opens and there they are—suit cases, hat boxes, pillows, lunches, pennants, posters—dressed for the trip to Oxford and "waiting for the bus," singing as they wait "On to Oxford." The rollicking tune dies down. Students who have been to other State B. S. U. Conventions tell of the power they received. Students who have never been to such a convention tell of what they

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Published Monthly

A. M. OVERTON, Editor
Fulton, Miss.

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• Tender little throats should be healed the "moist-throat" way with Pertussin, which stimulates the flow of natural fluids, loosens phlegm and soothes the throat. Contains no harsh or injurious drugs. Will not upset the stomach or spoil the appetite. Checks coughs quickly and safely. Doctors have prescribed it for 30 years.

Over 1,000,000 doctors' prescriptions for Pertussin were filled in one year, according to Prescription Ingredient Survey issued by American Pharmaceutical Association. Get a bottle.

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"MOIST-THROAT" METHOD OF COUGH RELIEF

FREE TRIAL BOTTLE

Seek & Kade, Inc., 440 Washington St., N.Y.
I want a Free trial bottle of Pertussin—quick!

Name _____

Address _____

MB-11-16

hope to receive. The B. S. U. quartette is asked to sing one of its songs. A yell, "here comes the bus." Girls start running pell-mell off-stage to catch the "bus." Two hats, two suit cases are left on the stage. A girl notices these and calls the others to return and get their baggage. An inspection is made. The

(Continued on page 14)



What God Hath Joined Together

William Cooke Boone, \$1.00

Dr. William Cooke Boone is pastor of the First Baptist Church, Jackson, Tennessee. He is well qualified to discuss the subjects of "courtship, marriage and the home." These sermons have been preached as a series in his church and have attracted large crowds. Many young people, especially those of high school age, have manifested keen interest in these messages.

Some of the chapter headings are "Male and Female: The First Wedding," "Finding a Husband," "How to Be Happy, Though Married" and "When Home Is Heaven." This book will appeal to those who are married, those who are not married and those who want to be married.

OTHER POPULAR BROADMAN SERMONS

God's Heart Touch . . . \$1.00

Elias Dodson Poe

A volume of Broadman Sermons, evangelistic in content, spiritual in flavor, compassionate in appeal. A worthy member of a series that is rapidly gaining favor with our people.

A Rainbow for Every Cloud . \$1.00

David M. Gardner

Each of these sermons is simple in gospel presentation, rich in illustrative material, and practical in application. Doctor Gardner knows how to bring the cheer and consolation of the gospel to needy hearts.

A Greater Than Solomon . \$1.00

R. G. Lee

Its unparalleled diction, its power of description, its rich contents, and its strong adherence to evangelical truth make the volume one both preacher and layman ought to possess.

BAPTIST BOOK STORE

500 East Capitol Street

JACKSON, MISS.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

You will be glad to see that we have this week a note from Dr. Farr, the new superintendent of our Orphanage. Are we going to make our gift this month to those dear children there larger than it was for October, the smallest we have had this whole year? When you think of the love and care of your own father and mother, and of the good things they shower you with, I believe we will. These young people of the Orphanage are always doing something worthy to be put in the paper. Here before my eyes is the account of how pleasingly twenty of them entertained with songs and readings at the meeting of one of the civic clubs of Jackson not long ago. Though the oldest ones of these boys and girls are still in their 'teens, they have excellent voices, some of which perhaps will be heard by large audiences in the future.

Here is an announcement. On our page for the first week in December, we will mention the names of the two who will win in Mrs. Mayo's puzzle contest, the two nice Bibles which are now lying in my cedar chest, waiting for that time to come. At the same time will be published the list of all who have taken part in that contest. I wish it were longer, but I am sure that there are many who have taken pleasure in the puzzles who did not send the answers to me. Indeed, I have been told of some. After the contest is closed, Mrs. Mayo and I will arrange some kind of Bible exercise, we don't know just what as yet, but different from the puzzles, for a change. Mrs. Mayo has been so helpful during this nearly a year of work with us. I think she would appreciate a vote of thanks for what she has done for us, if some one, or several of you, would offer one—not that she said anything about it, or thought of it, but I just thought it would be nice.

Much love to all, from
Mrs. Lipsey.

Bible Study No. 32: Nov. 14, 1935
The Syro-Phoenician Woman's Daughter: Mark 7:23-30

Looking for quiet and rest, Jesus has just gone to the borders of Tyre and Sidon, in Phoenicia, north of His own country of Palestine. He may even have been on the edge of his own country, but He was near enough to this foreign country for a heathen woman to come to Him for help in deep distress. So this might be called a foreign mission story. She was a Gentile, but she lived near enough to the Jews for her to have heard something of the wonderful powers of this great Doctor. So she hastens to go to Him, and with intense earnestness to fall at His feet in deep reverence, for she has a dear little daughter, in whose behalf she begged Jesus to cast out the devil that tormented her. This possession of a devil was a common distress of those times, and Jesus was often called on to cast them out, as none other had been able to do. Jesus says to her, "Let the children first be abundantly fed, for it is not right to take the children's bread and cast it to the little dogs under the table." He meant by this, "My ministry is first to the Jews, who, though so far astray, are God's own flock." (Read Rom. 1:16—to the Jew first, and also to the Greek, or Gentile). This was true, and to the Jew was Jesus' immediate mission. The suffering woman, suffering with and for her child, does not dispute that. She says humbly, "Yes, Lord, for the pet dogs under

the table eat of the crumbs that the children drop. That's what I'm asking for, the crumbs that were intended for the children's little dogs." Was there ever more beautiful acceptance of His will for her? Then the Saviour makes the reply that brings joy to her heart. He had come here for rest and quiet, not to preach or to heal, and only this woman's faith and courage led Him to do so. He says to her, "Because you have felt and spoken as you have, you shall have your heart's desire. Go on home, the devil has gone out of your daughter"—already! We can see her, as she almost runs all the way, happiness filling her heart. And when she was come to her house, she found the devil gone out, and her daughter lying on the bed, no longer racked with pain and agony.

Longfellow, in his "Divine Tragedy," has a beautiful idea that this little girl saw her Saviour for the first time when He was making His triumphal entry to Jerusalem, and poured out her heart in love and praise.

Mrs. Mayo's Puzzle No. 37

- Who was the high priest who at a council of the chief priests and Pharisees, advised that Jesus should be put to death?
- At what city were Abraham, Isaac and Jacob buried?
- What was the name of the king of the Amalekites who was killed by Samuel?
- Who was the younger daughter of Laban?
- What was Abraham's nephew named?
- Give the name of the third son of Aaron.
- Who was imprisoned with Paul at Philippi?

—o—
Clarksdale, Miss., Nov. 2, 1935.

Orphanage \$2.00
Mr. Cormier \$1.00

J. L. Club No. 4.
Friend.

The beginning of the month brought this regular contribution, for which we are so grateful. Our thanks to you, dear Friend.

—o—
Wesson, Miss., Nov. 5, 1935.

Dear Mrs. Lipsey:

I am enclosing \$2.00 for the dues. I hope I will write sooner next time, but you don't get to write much when you are going to school and having tests.

The days are getting colder now, and the nights cold too. We have a piano. Lura is taking music lessons now and can play real well. I am taking public school music.

Daddy went squirrel hunting this afternoon and killed four squirrels. It's not very long till Thanksgiving is it?

Lots of love,
Abbie Miriam Clark.

How fine to have a piano in your home, Abbie. I hope you two girls will learn to be good musicians, and give pleasure to others and to yourselves. I wonder if you had squirrel pie. Thank you and father so much for the money.

—o—

Jackson, Miss., Nov. 5, 1935.

Dear Mrs. Lipsey:

Many, many thanks for the check for \$7.60. We have placed this to the proper account.

In the name of our Master and the children here in this Home, we thank you for this offering.

Your friend and brother,
W. E. Farr, Supt.,
Miss. Baptist Home.

JAMES — THE APOSTLE OF SUFFERING AND PATIENCE

—o—

(Continued from page 9)

But the issue ever sure;
For we've this undimmed assurance,

Based on His unerring word—
Though Satan's host assail us,
We shall triumph in the Lord.

"Yes, the Lord knows all about it—
What ever the IT may be:
Burdens, sorrows, losses weak-

ness—

Each an ordered ministry.

Hush then, O impatient spirit,
Though the billows o'er thee roll,
Tis His loved ones whom He chastens,

Love is fashioning the soul."

He permits trials that He does not send. Thus He did Job. But He keeps His own as they pass through them. "Not a hair of your head shall perish," said Jesus. Then He calls some to pass through great trials. Thus He did Abraham. To some trials are chastisements for disobedience. To others they are chastening—to purify. To others

they are for the revelation of Himself to us in deeper experiences. To others they are to reveal ourselves to ourselves. But in them all without one single exception.

"In every condition, in sickness, in health,
In poverty's vail or abounding in wealth,
At home and abroad, on the land and on the sea,
As your days may demand shall your strength ever be.

"When through fiery trials thy pathway shall lie,
My grace all sufficient shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume and thy gold to refine.

"The soul that on Jesus had leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never forsake."

PLANTERSVILLE

It has been the writer's privilege to pastor this good church for the past four years and they have been four years of real happiness. I do not know of a church in all this section of the state which has a better building and a greater organized body of workers. Their Sunday school is one of the best to be found anywhere.

I am leaving to accept work with the Harrisburg Heights Baptist Church in Tupelo, a new church which has just built a new house and bids to become a great church in the midst of a growing section of Tupelo. There were twelve addi-

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tions to this church last Sunday.

The Plantersville church will be glad to get into communication with some good preacher and have him move into their midst. I do not know of a better community anywhere than Plantersville and I have never had any church to cooperate with me better than they have for the past four years. They have a new church building with 14 Sunday school rooms and a splendid auditorium and best of all no church debt. This has been built and paid for in the past eighteen months.

The Pulpit Committee are C. L. Bucy, H. C. Mitchell, B. J. Estes. My work will continue until Jan. 1st.

H. G. West.

BR

S. S. ATTENDANCE NOV. 10TH
Jackson, First Church 921
Jackson, Calvary Church 939
Jackson, Grif. Mem. Church 770
Jackson, Parkway Church 235
Jackson, Northside Church 117
Columbus, First Church 617
Hattiesburg, First Church 553
Laurel, First Church 520
Laurel, West Laurel Church 412
Laurel, 2nd Ave. Church 252
Laurel, Wausau Church 50
Mt. Oral Baptist Church
(Jones Co.) 58
Pine Grove Church
(Jones Co.) 95
Beulah Church (Jones Co.) 26
Magee Baptist Church 260
Clarksdale Baptist Church 382
West Point, First Church 220
Crystal Springs Baptist Church 344
Quitman, First Church 229
Ocean Springs Baptist Church 144
Springfield Church
(Scott Co.) 106

BR

Magee Baptist Church had four star classes in Sunday school. Captain Smith's Class, the Senior-Adult class, Hon. R. C. Russell, teacher, was a star class, 32 enrolled, 32 present, 32 100 per cent. I think this is a record for an adult class of men.—G. O. Parker.

Minister's Son Invents

Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 171, 70 Fifth Avenue, New York City. Advt.

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A New
During

Thursday, November 14, 1935

THE BAPTIST RECORD

13

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

:-: Jackson, Miss.

Report of Baptist Training Union Department to State Convention

Auber J. Wilds, Secty.

The progress of our Baptist Training Union work has been very satisfactory this year and the plans for 1936 challenge the cooperation of every pastor and church in the state. Our declaration that the "One thing greater than a saved soul is a saved soul-PLUS a saved life, the B. Y. P. U. adding the plus," must be recognized by all of us if we are to properly enter the field of evangelism and successfully present Christ to the world. A Christian trained in the art of soul winning will be the pastor's best ally.

A New Emphasis

Make the B. Y. P. U. or the B. A. U. in your church MORE than "just another organization" is the slogan. Too many unions have merited the criticism that they are . . . just another organization. Lack of consecrated leadership in the majority of cases is responsible. Young Christians want to do God's will, and will if properly led and trained. All the time a pastor puts on developing and using his young people is a wonderfully wise investment and will bring him the greater spiritual dividends.

A New Worker

Since June first our department has enjoyed the services of an added worker in the person of Miss Lucy Carleton Wilds. Her work is already telling in the matter of deeper consecration on the part of our young people. During these five months she has taught fifteen study courses and conducted fourteen associational conferences. The "Committee Corner" written by her for the Baptist Record each week has served as a help to leaders of all departments.

A New Study Course Arrangement

Our Study Course has been revised and now we have five distinctive courses. The Juniors, Intermediates, Seniors, and Adults have separate courses, each with a manual and several courses. All the books for each course have not been written but will be added as rapidly as possible. Then the Baptist Training Union Manual as the first book in our Administration course, with several additional books, is open to members of the B. A. U.'s, Seniors and Intermediates. We are to have soon a Manual for the Associational B. T. U. This will fill a much needed place in our work. All awards for study course work are now issued from Nashville and without charge. EVERY RULE in the study course requirement must be regarded to entitle a member to an award. A study course leaflet will be sent to any one upon request.

A New Record In Awards Given

During the year it has been our

joy to issue 7,514 awards. That means that 7,514 books have been studied by nearly that many individuals. We believe that the best work a church or union can do, as a single effort in training, is to carry on a continuous program of study. These wonderful books in our courses should be studied by all of our people.

A New Record In Unions

Our number of unions in the state has reached near the two thousand mark. New unions are added weekly and while we have a large number of churches that do not have even one union, the percentage of churches with unions increase annually. We have come from 10 per cent of the churches with a union eighteen years ago, to 55 per cent of them with a union now.

A New Plan for Convention

May 29-June 1 marked the days of our first State Baptist Training Union Convention under the new plan. It was a great meeting in every way. In June 1936 we will have our first District B. T. U. Convention under the new division—eleven districts instead of six. The program for these conventions is already being planned and announcements will be made soon as to time, place, and personnel of each.

A New Plan For Our Associational B. T. U. Work

The Associational B. T. U.'s have been cooperating through the year in a splendid way. Of course it has not been 100 per cent, but gratifying. Our requests of the directors have been taken seriously and much additional work has been done in this field. Regular quarterly meetings have been held in most of the associations, and extension work has been carried on. Mr. Clifton R. Tate, Associational Director of Hinds-Warren, volunteers his time and talent, beginning in September, this year, in helping in the promotional work of the Associational B. T. U. Each month a sheet, suggesting means and methods of putting into practice the monthly activity, is sent to each associational director. This is an effort to promote "An Associational Directors' Federation" and already has meant much to many of our directors. In April we plan to hold a conference in each of our eleven districts for associational officers. This fall and winter we have been meeting with the officers in the individual associations for advice and council, helping develop plans for the year.

A New Evangelistic Emphasis

For some years we have urged our B. Y. P. U.'s to promote evangelistic services. During the coming year, especially during the summer months the B. T. U. Department will cooperate with the State B. S. U. in special young people's revivals. We covet and expect the fullest cooperation of our churches

and pastors in this renewed effort to bring in the kingdom. More and more we must lead our young people to use the training they have received.

A New Southwide Conference

The fourth Southwide B. T. U. Conference will be held in Birmingham December 31-January 3. One outstanding feature of the conference will be several addresses by Kagawa of Japan. Kagawa is referred to by some as "The greatest living Christian." An attendance of 6,000 is expected. Our quota is 500 and we hope we may have more than that many. It is an opportunity of a lifetime to hear this great Christian, and the other phases of the program will be most interesting and helpful.

A New Expression of Appreciation

We want to express again our appreciation for the fine spirit of cooperation that has been the part of pastors and people over the state during the year. The work could not go forward except for you. We are simply the servants of the Lord and you, anxious to be "Unashamed Workmen." We also acknowledge here with deep gratitude the fine unselfish services of all those who have, through the year, especially during the summer months, contributed of their time in teaching study courses and in other ways helping to promote the work. We would be ungrateful if we did not in this connection express our sincere thanks to the Baptist Sunday School Board for their direct money contribution to our work as well as for the aid received through the B. T. U. Department of the Board. We owe Dr. Boston, our state member of the Sunday School Board, a special vote of thanks, as we do Dr. Holcomb, Executive Secretary of the Board, for their favorable consideration of our requests from time to time. They have made possible our enlarged program for the year.

—o—

Through the cooperation of Mrs. P. H. Mommsen, new B. T. U. Director, and brother J. B. Middleton, pastor, the Eupora young people (which includes, of course, the loyal members of the brand new adult union there), attended a 4-night training school last week, Oct. 28-31. The Seniors and Adults studied the Baptist Training Union Manual; all others being led by Mr. W. P. Bobo in the Junior Manual. A fine spirit was manifested throughout the week, even to the last night when numerous other kinds of "spirits" were floating around the town.

—BR—

B. T. U. ATTENDANCE NOV. 10

Jackson, First Church	175
Jackson, Calvary Church	235
Jackson, Grif. Mem. Church	240
Jackson, Parkway Church	86
Jackson, Northside Church	53
Columbus, First Church	211
Laurel, First Church	149
Laurel, West Laurel Church	98
Clarksdale Baptist Church	122
West Point, First Church	123
Crystal Springs Baptist Church	99
Quitman, First Church	111
Ocean Springs Baptist Church	58
Springfield Church	57



Mrs. Bessie Mangum Stubblefield was on Saturday, Nov. 2, married to Mr. Pressley Carl French of Jackson. Visitors to Baptist Headquarters know the bride as the competent and accommodating assistant in the Baptist Record office and in the B. T. U. office where she has served for half a dozen years or more. The benefits of her work have gone to every part of the state. She is thoroughly loyal and devoted to the interests of the denomination and to those of the departments of which she has been a part. She continues her services at Baptist Headquarters. Mr. French is a highly esteemed citizen of Jackson, a member of the City Fire Department. All their friends wish them a happy journey all the way through. The ceremony was performed by the editor in the home in Clinton.

—BR—
KENTUCKY MEETINGS
—o—

I have just closed a splendid meeting with the Tabernacle Baptist Church, Louisville, Ky. There were 114 conversions and additions by letter. This was my fourth visit to this good church. Dr. A. K. Wright is the pastor, and he is a great pastor too, and Mrs. Wright is a real helper.

I am now with the Harlan Baptist Church, Harlan, Ky., which is one of the best church in the state. Pastor W. J. Bolt is a great spirit, and a worthy successor to the Rev. J. R. Black, who led in building the great plant here.

T. C. Crume, Evangelist.

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Get our very low rates for special buses.

Go when you like. Return when you wish.

Our drivers are selected for ability, carefulness and character.

Tri-State Coaches

Jackson, Miss.

B. S. U. DEPARTMENT

(Continued from page 11)

hats and bags belong to two members of the B. S. U. Council whom the B. S. U. has delighted to honor by giving them the trip to the Convention. These students are called to the stage, surprised overjoyed. The curtain is drawn. The "trip" is under way.

Soft light from a "campfire" the "chips" of which contain suggested matters of importance for which prayer is needed. Students—two, three, four at a time gather about the dimly lighted room and pray for an hour. They leave written on other "chips" their requests for prayer. The hour is over. Other students came in. A friendship circle is made. A short prayer—the first group leaves quietly. The new group enters into an hour of prayer. All night from 6:30 p. m. until 6:30 a. m. this takes place—prayer for the State B. S. U. Convention.

Realization

Twenty-eight persons on a long journey on a school bus, songs, yells, prayers, frequent stops for hamburgers and ice cream, jokes on all passengers, loads of fun, acquaintanceships changed into friendships, greetings to others on the same highway bound on the same mission, a big "whoopee" upon arriving at Oxford just in time for the first service.

Quietness, calmness, a new hope in God, an over-powering love for one's fellowman, an unusual sense of individual responsibility, an overwhelming desire to conquer forces of evil—God speaking through Dr. Caswell. A definite goal to be reached, the worthwhileness of the task, the rewards of "sharing Christ"—inspiration through state leaders. Personality plus Christ, what it has done, what it is doing, what it can do on a college campus; association with Christ—mastered students, realization that it can be done—stimulation from college students.

The lingering leave—talking. The final good-byes. Homeward bound with the light of the mountain-top coloring all conversation. Discussions of friendships made, of friendships renewed, of new goals, new desires, new hopes, new ambitions. Sunset. A group of students gathered on a hillside listening to a quartette in the little valley singing "Speak to My Heart" and "Have Thine Own Way, Lord." A reminder that as the Master bade the healed man to return to his home to publish what had been done for him so he bids students to take the light from the mountain-top to those on the campus who had not the joy of convention experiences. A quiet moment, a searching time in which students gave expression as to what she wanted to mean to her campus. Pledges to God. Two lives consecrated to God's cause. Back in the bus—spontaneous hymns, songs of praise to Christ on the remainder of the journey. God a definite passenger on the bus.

Home again. A deepened prayer

life. Attitudes and expressions changed. Christ more real in the classroom, on the street, in worship service, in the Vespers, in the quiet time alone with God. The State B. S. U. Convention has changed things.

—Hallye Gene Hart, Reporter.

B. S. U. CONVENTION ECHOES

"Wasn't Doctor Caswell simply marvelous?" "Didn't you enjoy the campfire service?" "I thought the special music was superb!" Such expressions were abundant on the two Mississippi College buses which carried a physically exhausted but spiritually exalted group of Christian young people back to Clinton on the night of October 27 from the annual State Baptist Student Union Convention, which was held in Oxford.

Over sixty young people, students of Mississippi and Hillman Colleges, were aboard those two returning buses. For many the convention was entirely new experience; for some it was the last of several which they can attend as students; for all it was a great meeting.

Seldom, if ever, has a State B. S. U. Convention made such an impression on a student group from Clinton. With the sublime theme, "Sharing Christ With a Waiting World," ever predominant, nothing but an outstanding convention could possibly result.

Mississippi College was fortunate in being able to contribute a part of the program. Prof. Chester Swor, known affectionately to every Mississippi College student as Chester, directed a wonderfully impressive campfire service Friday night. Too, he delivered one of the principal addresses of the convention on Sunday morning. A contribution which was greatly appreciated and which accomplished much was the presentation by a group of the Clinton students—some from both schools—of a B. S. U. play, "It Happened This Way." As a direct tangible result of the play's presentation, several student secretaries mentioned the fact that one or more students in their delegations had been definitely touched by the thought and spirit of the play.

On the return trip, despite the fact that a constant downpour of rain during the greater part of the journey made the exterior gloomy and dismal, songs of praise, prayers of thanksgiving and testimonials of blessing were nearly always to be heard. On one of the buses, disregarding rain and rough roads, a B. Y. P. U. program, complete in all details, was given. Also, several "friendship circles" were formed, in which, for a given period, the participants told of the blessings which had come to them at the convention and gave thanks to God for the privilege which He had granted them.

October 25, 26, and 27, 1935! Days of pleasurable memories to sixty Clinton students!

—Echoes from the B. S. U. Convention—Blue Mountain

A new vision of sharing Christ

has been evidenced day by day on our campus since the State Convention. Some of those who had the privilege of attending the convention have been bringing to us in noonday prayer meeting messages they received while in Oxford and that have been of benefit to them. All of the speakers, of course, contributed a great deal to the blessings of the meeting, but those messages of Dr. Caswell, brought to us in such an effective way, seem to have struck a responsive chord in the heart of every girl reporting on the convention. Then there was that beautiful campfire service where our Master spoke to us through Chester Swor. As we gazed into the embers our hearts were turned to our individual campuses where other students were waiting to have Christ shared with them. Especially were the messages from the college students of interest to us, including both the informational and inspirational reports. "Looking Forward with State Missions" was the subject of Mrs. Ned Rice's clear and challenging message on Saturday morning with which many of the students were impressed. The various musical numbers, moreover, were a means of awakening many to the realization of the need in and joy of "sharing Christ with a waiting world." Indeed, even those who were not present at the convention realize that the Master was present in a marvelous way at that student gathering!

—Lourie Strickland, Reporter.

—BR—

MISS ANNIE BROWN

—O—

The beautiful spirit of Miss Annie Brown departed this life Oct. 5, 1935. "Miss Annie" was born and reared in Lexington. For many years she made her home with a lovely Christian aunt, Mrs. M. Brown and taught art in the public schools of Lexington. Her paintings were the admiration of hundreds of friends. She was a consecrated member of the Baptist church and as long as her health permitted she was in her place at the church. For many years she suffered with her eyes but God has called her to Himself where heaven's glories are fadeless and there are no goodbyes.

—A Member.
Mrs. J. F. Williams.

—BR—

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IT WORKED FOR ME

Women should take only liquid laxatives



MORE people could feel fine, be fit and regular, if they would only follow the rule of doctors and hospitals in relieving constipation.

Never take any laxative that is harsh in action. Or one, the dose of which can't be exactly measured. Doctors know the danger if this rule is violated. They use liquid laxatives, and keep reducing the dose until the bowels need no help at all.

Reduced dosage is the secret of aiding Nature in restoring regularity. You must use a little less laxative each time, and that's why it should be a liquid like Syrup Pepson.

Ask your druggist for a bottle of Dr. Caldwell's Syrup Pepson, and if it doesn't give you absolute relief, if it isn't a joy and comfort in the way it overcomes biliousness due to constipation, your money back.

MY SUMMER MEETINGS

First meeting, Oak Grove Mississippi Association, good meeting, 4 for baptism.

Second meeting, Ebenezer, Mississippi Association, 7 for baptism. They said best meeting in some time.

Third meeting, Mt. Pleasant, half-time church, Lincoln County Association. Brother G. C. Hodge did some good preaching—fine meeting, several for baptism.

Fourth and last meeting, Mission Station on Magazine Street, New Orleans. A real interesting meeting. We bless the Lord for the success and all the glory is His.

Yours in His name,
Jas. A. Chapman.

Johnny: "Dad, do you remember what Paul Revere said after his ride?"

Dad: "Hm-m. No, son, I don't recall just now. What was it?"

Johnny: "Whoa!"

COULD NOT DO HER HOUSEWORK

WHEN every thing you attempt is a burden—when you are nervous and irritable—at your wit's end—try this medicine. It may be just what you need for extra energy. Mrs. Charles L. Cadmus of Trenton, New Jersey, says, "After doing just a little work I had to lie down. My mother-in-law recommended the Vegetable Compound. I can see a wonderful change now."

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News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board

Though faith alone justifies the soul yet the faith which justifies is not alone.

—o—

AN AMERICAN BY CHOICE SPEAKS TO AMERICANS BY BIRTH

Dr. J. F. Plainfield, Missionary to the Italians in West Tampa, Fla.

You who were born in America know your land and in fairness to this great nation we must admit, you and I, one an American by birth and traditions, the other an American by choice and adoption, that it is a grand nation, a most wonderful and blessed country, and I believe, still the best country in the world for those who know it and understand it.

But you know also that there have been months when America forgot its great heritage and opportunities, and that in the breathless race for material power and for the control of wealth, it has often been unmindful of the Giver of all blessings and of the claims of the countless millions who came to America to live but found it difficult to adjust to life in the United States, because while the first gate was opened to them, the door of sympathetic contact with the better class of Americans and with the religious life of the better American churches was closed before their very faces.

You know America's wealth yet the poverty of these millions; America's ideals, yet its failures in teaching from the outset these millions; America's strength, yet its frailties in dealing with the millions dwelling in the flat-topped abode houses, in mining towns, begrimed and ugly, in cheerless tenements next to plenty and luxury. For beneath the externalities of race and color and tradition, you find the same common human life, the need of strength for the daily struggle, of course in the face of difficulties, of help when ordinary support proves unavailing, of fellowship in the inexhaustible spiritual resources. I wonder if you know how much the foreigners need the comfort, the sustaining power of vital religion, that can be communicated only by those who have known the riches of love in Christ Jesus. You know that among the foreigners, faith is often weak and quite submerged under the weight of formality and ceremonialism; you know that their economic and physical needs force them to seek relief and freedom from those needs often at the price of religious indifference and forgetfulness. You know that the large majority of foreigners, and they constitute almost a third of the entire population, is not directly in touch with the Christian church or vital Christianity, and that millions of their children and youth are passing through the dangerous impressionable age without having vital contact with any form of Christian activity. Christianity without participation of its devotees in the activities of religion, has neither meaning nor stability. It is this which constitutes one of the main challenges of the foreigners. It is this that the Home Mission Board recognizes to be its task and its opportunity. To this it calls to you Americans by birth that we who choose America might have the best our loved land has to give.

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FIFTY THOUSAND DOLLARS FOR WORK IN CUBA

We received a check the other day for \$50,000, income from the Ida M. Bottoms Trust Fund, for work in Cuba. This is over and above our budget and will be expended in building and repairing six churches, opening the Seminary, and re-establishing the Cuban-American College. Dr. McCall is already at work on this program. Architect's plans have been made for church houses at the following places: Cienfuegos, Vibora, Cruces, Placetas, Sancti Spiritus, and Caibarien. We have forty young men and young

women who have surrendered for definite mission work. More than thirty of these are young men who have surrendered to preach. The Seminary opened November 1st for these students. While they are in training in Havana, they will, on week-ends, be engaged in mission work at various places near Havana. The Home Mission Board feels that the way to evangelize a people is to train men and women called of God out of their own group for the preaching of the Gospel. We are following this course in Cuba. We hope in the next few years to double our mission work in Cuba through the training of these God-called men and women.

—o—

REMARKABLE CONVERSATIONS IN HOME FIELDS

I believe that our people are interested in individual experiences in winning souls to Christ. We are told in the Bible that the angels in Heaven rejoice over the saints on earth when one is added to the fellowship of the redeemed. I have asked a number of our missionaries to give us individual experiences in leading souls for Christ. We are giving these experiences—stories follow:

—o—

"I NEVER HEARD BEFORE"

By Louis Martin, Missionary in the Mountains

We were bowed for the benediction. Just before I closed my eyes to pray a hand was thrust under my face. I looked up to see a woman with tear-filled eyes standing before me with outstretched hand. I said, "Lady, what do you want?" She replied, "I want to trust that Jesus you are talking about." She did not at first seem to know just what to say or how to go about making public her intention.

We helped her all we could and after a feeble public profession others came to express their joy and encouragement by hand-shake and kindly word.

When the service was over I could talk with her still more. I learned that two nights before she had been present, but had not been the preceding night. Now she had come back the second time and the service was about to close but she could not let it close without making some response.

Then it was that we learned a most pathetic and significant fact. Two nights before was the first time she had ever heard the Gospel of Christ. She had a little girl ten years old. She had heard some holiness preaching. She had heard that Jesus Christ died for her sins on the cross. I think I have seen few who were happier. Her faith was like that of a child. She became a child of God.

Because the river was at high tide, we arranged to baptize several in the baptistry in town. Her parents came some distance for that service. It was the first time any of them had seen a baptistry. I was a bit fearful of their attitude. However, God was leading and great joy was manifest by all of them.

More than a year has passed but last week the husband of that woman (we baptized him several years ago) told us that she was still rejoicing in her salvation and in her Christ. There are many who have never had the Gospel addressed to them.

—o—

THE CONVERSION OF JOE GARCIA AND WIFE

Thos. J. Wamego, Indian Missionary

"Before I write my story of the individuals won to Christ, I wish to tell you of the number of conversions, baptisms and additions by letter since coming to this field. You know, I was transferred to this field from Webber's Falls the first of February. Since then we have had 58 conversions, 51 baptisms and 18 by letter, 69 additions in all.

Stop Chills and Fever!

Rid Your System of Malaria!

Shivering with chills one moment and burning with fever the next—that's one of the effects of Malaria. Unless checked, the disease will do serious harm to your health. Malaria, a blood infection, calls for two things. First, destroying the infection in the blood. Second, building up the blood to overcome the effects of the disease and to fortify against further attack.

Grove's Tasteless Chill Tonic supplies both these effects. It contains tasteless quinine, which kills the infection in the blood, and iron, which enriches and builds up the blood. Chills and fever soon stop and you are restored to health and comfort. For half a century, Grove's Tasteless Chill Tonic has been sure relief for Malaria. It is just as useful, too, as a general tonic for old and young. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle at any drug store. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

"Now, let me tell you about a most interesting experience in leading a man and his wife to Christ. Joe Garcia was a Mexican who had married a Ponca Indian. He was sick when I first met him. On my visit I noticed that he was worried and as soon as I could make an opportunity I spoke to him about the love of Christ. I told him what Christ had done for me and assured him that Christ would do the same thing for him. I read out of my New Testament and urged him to accept Christ, which he did.

"He had been a Roman Catholic all of his life. He said that the priest told him that Christ was dead, 'but I find him to be very precious to my soul. The more I hear about Him, the more I love Him.'

"After Joe made his surrender, I went to see him again and had the opportunity of speaking to his wife about her soul. I laid down God's plan for salvation through His Son, Jesus Christ. I told her 'what He could do for others He can do for you.' I talked to her for some time about the Lord Jesus and urged her to accept Him as Lord and Master. She assured me that she would, but later on I noticed that she had not made a complete surrender, and so I spoke to her again and urged her to make a complete surrender to Christ, but she said it was mighty hard to do, 'I have been a very bad woman.' I told her that Jesus came to save wicked people, but she did not make at that time a complete surrender. She was indeed a very wicked woman—a gambler, a drunkard and immoral.

Some time after that she came forward at our revival meeting and made a complete surrender. There was a complete change in her life, such a marvelous change that it was strange to behold. She comes now to our services, rain or shine. The Gospel is mighty and if we could only preach it to all of the Indian people, it would transform their lives, but many of our people have never heard of Christ."

BR

The first copy of 1935 associational minutes received is from Marshall County, coming from D. M. Renick clerk. The moderator is Boyd Watkins and treasurer, C. D. Collins. There are 15 churches reporting 1,739 members. There were 99 added to the churches last year, 69 of them by baptism. Cornersville reports 16 baptisms, the largest number. Next are Holly Springs with 11 and Temperance Hill with 10. Only 15 Baptist Records go to this association. Total contributions for all causes from all churches \$9,634.87. Of this \$2,392.93 went to missions. Of the fifteen churches eleven contributed to missions.

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36. Parables of the Old Testament. Parables of the New Testament, listing those given in One Gospel Only, those given in Two, and those given in Three.
37. Titles and Names of Christ; of the Holy Spirit; of God the Father; and of Satan.
38. General Bible Prophecies.
39. A List of the Prophets of the Bible.
40. List of Judges of Israel and Judah given in Chronological Order.
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The Revised Version is given in the wide margin opposite the verses, wherever an important difference in meaning occurs.

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